Together

Moslem and Christian...
By DOROTHY THOMPSON

Methodist Family of the Year *Four pages of pictures*

PACIFIC SCH
OF RELIG

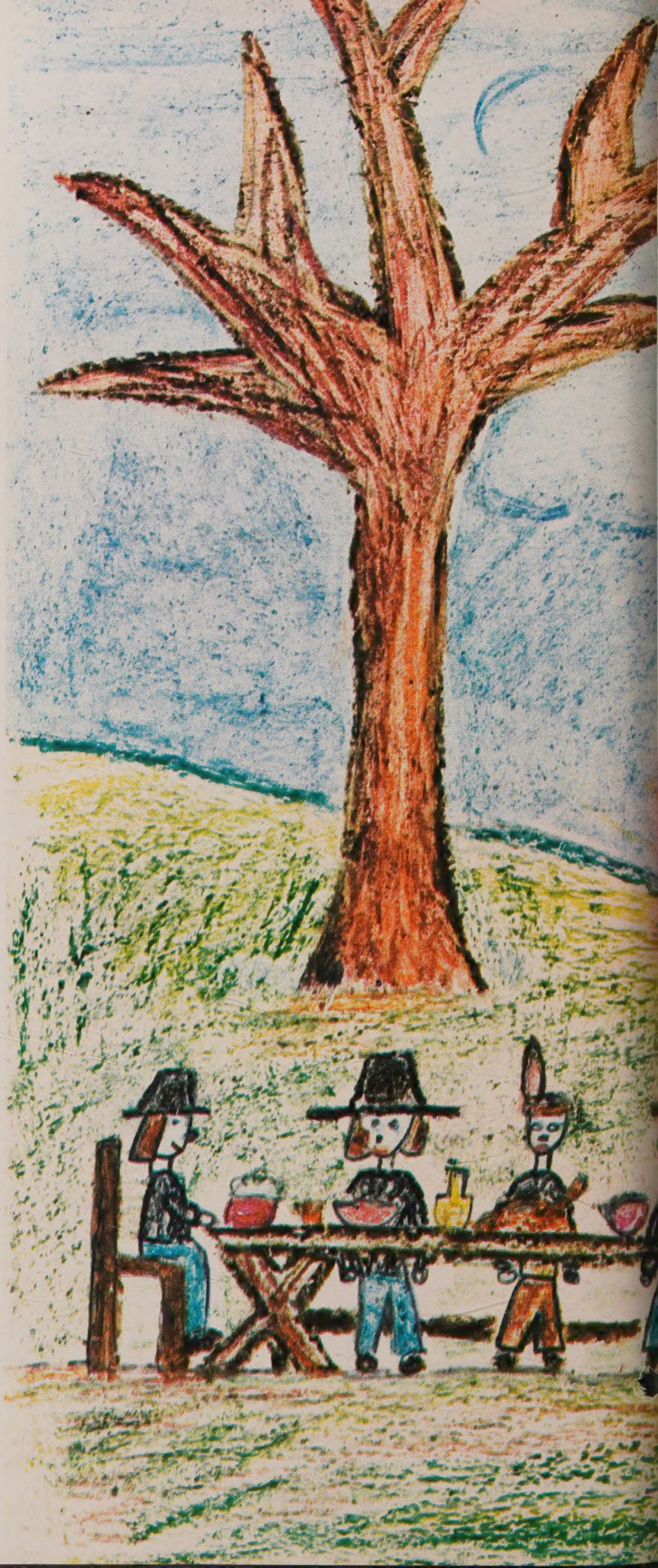
Midmonth Magazine for Methodist Families November 1958

Thanks—From a Child's Heart...

AS THANKSGIVING approaches, youngsters are busy decorating schoolrooms with drawings of turkeys, pumpkins, cornucopias, Indians, and Pilgrims. No theme in American history seems to fire a child's imagination like the story of Thanksgiving.

No wonder the response was so tremendous when we asked TOGETHER's young artists to send us their original Thanksgiving drawings! Little Beverly Cale of Homestead, Pa., in her drawing at right, depicts gratitude for our first Thanksgiving. Others (see pages 35-42 for a sampling) found hundreds of ways to express their own thankfulness to God.

Actually, our first Thanksgiving was a harvest festival at Plymouth Colony away back in October, 1621. There our first settlers thanked God for seeing them through the arduous winter and for the harvest at hand. Friendly Indians joined them, as Beverly shows. In 1863, Abraham Lincoln proclaimed the first national day of thanks; today Thanksgiving is one of this nation's most meaningful observances.



I AM THANKFUL BECAUSE THANKSGIVING IS A REMINDER FOR US TO BE THANKFUL FOR EVERYTHING GOD HAS GIVEN US.

BEVERLY CALE AGE 9
718 Commonwealth Ave. Homestead, Pa.
OTHE FIRST METHODIST CHURCH OF DUQUESNE.

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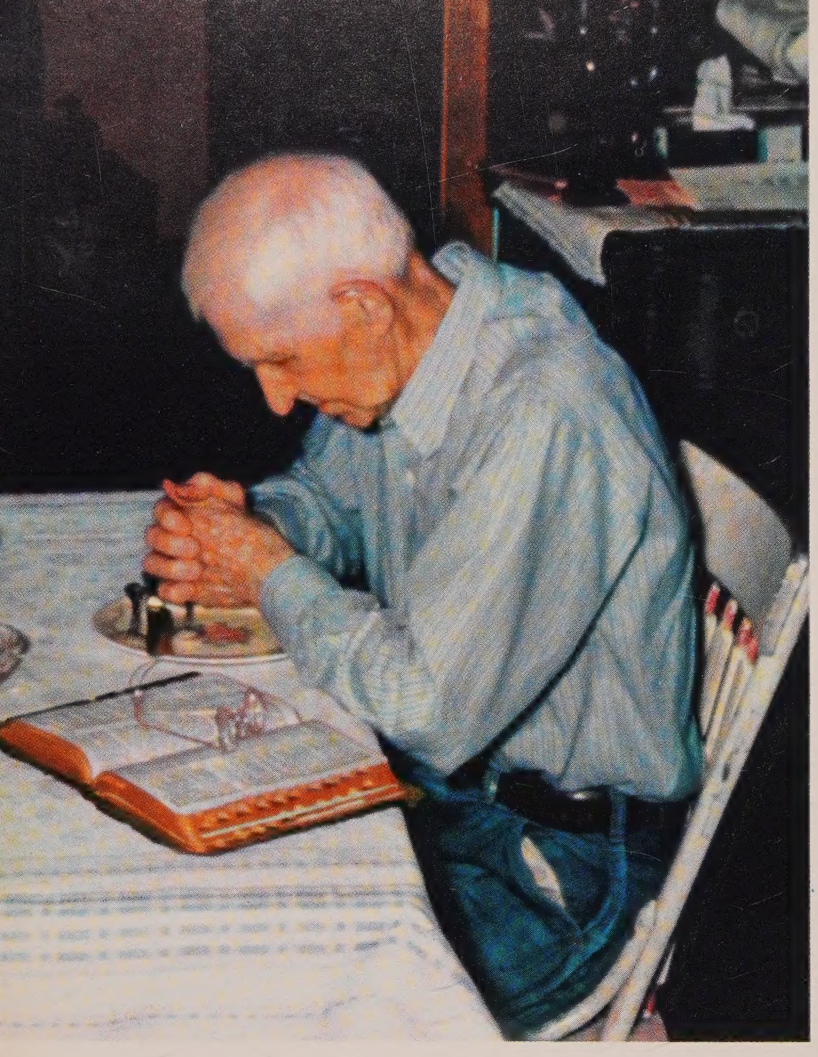


Raymond W. O. Knowles took this reverent photograph.

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside,
Let freedom ring!

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King. Amen.

Photographers, We Invite You

to help picture *America* for TOGETHER's readers. No matter where you learned the words of this beloved hymn—in school, in church, or at your mother's knee—we know they have their own special meaning for you. It's this meaning we want your camera to interpret in color. What do you see when you hear, "I love thy rocks and rills" or "Thy woods and templed hills"? What pictures do other stirring phrases from our country's favorite song flash to your mind? In past months, TOGETHER has carried other great color pictorials from readers' photos—*The Christian Family at Work, Play, Love, and Worship* last May and *America the Beautiful* in August, 1957. The latter feature won TOGETHER an honor award from the Freedoms Foundation.

Now TOGETHER plans a new color pictorial on the familiar words of *America,* translated into photos by readers' cameras. For it, we'll need color transparencies (not prints). We'll pay you $25 for any 35-mm slides used and $35 for larger slides—all reproduction rights to become the property of TOGETHER. Send as many as you wish, but with return postage, please. We'll use all reasonable care while they are in our possession and we'll return those not published in the pictorial.

All transparencies must be received by February 10, 1959. But don't wait! Send your slides today to:

PHOTO EDITOR, TOGETHER, 740 N. RUSH ST., CHICAGO 11, ILL.

ush Development of lew Conference Council

Election of an executive committee, ans for staff and development of pre- minary procedures for transition to the ew Conference Council were accom- ished at the September joint planning nference of the new council and the ouncil of Administrators, which it will place after this year.

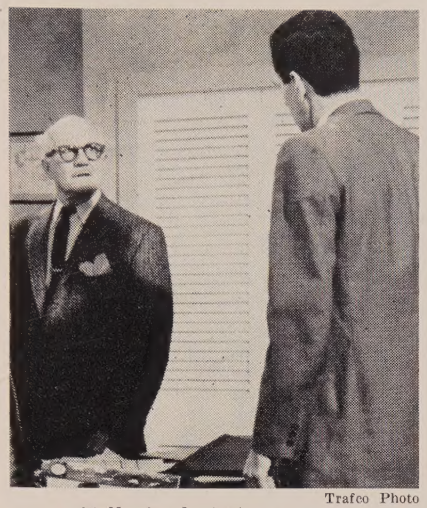
The Conference Council comprises the airman and other representatives from ost boards and agencies, with approxi- ately equal lay and ministerial mem- rship, plus the most recently elected legates to General Conference and embers of General or Jurisdictional ards within this conference.

Chosen on the executive committee in ldition to the bishop, who is auto- atically chairman, were the Rev. Elliott Fisher, San Jose District superintendent, vice-chairman; G. Clifford Pettygrove Epworth Church, Berkeley, secretary; e Rev. R. Marvin Stuart of First urch, Palo Alto; the Rev. D. Clifford rummey of Crace Church, Stockton; rs. Russell Scothorn of Castro Valley; lenn Maxwell of First Church, Fresno; chard Ernst of Temple Church, San ancisco; Dr. Clare N. Pettit of Parlier. cause of a vacancy occurring since the ction, one more minister will be elected the October 24 meeting.

Only staff in the employ of the new ncil at the time of its first meeting e the Rev. Carl L. Stocking as general gram secretary and Dr. Frank Webber business manager. Beginning next e, all conference staff will be em- yees of Conference Council rather than specific boards, as now.

The council voted to employ Vance son, a layman of First Church, Fresno, assistant business manager, effective ober 15. This is a new position horized by the 1958 conference. The ncil also authorized its executive com- ee to nominate at the next meeting first of five program counselors.

As the result of lengthy discussion of egration in relation to conference urches, the council assigned to the adrennial Committee on Local Church, conjunction with the Integration Com- ttee, the task of education and pro- otion regarding local church integration, d authorized for use of next January d February for an emphasis in that a. It requested the Integration Com- ttee and the Board of Social and nomic Relations to formulate recom- ndations for assimilation of members former provisional conferences and er ethnic groups.



Trafco Photo

. . . *Talk Back TV program* . . .

Set Nov. 9 Telecast

This scene will be on the "Forget Richards!" sequence of the Methodist-produced "Talk Back" series on November 9. Many Bay area churches are viewing and discussing these programs on KPIX-TV, Channel 5, San Francisco, each Sunday at 8 a.m.

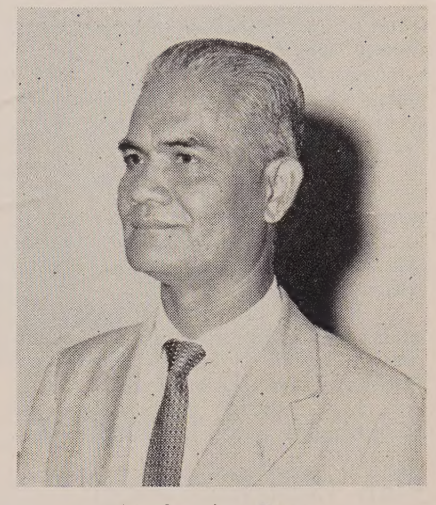
WSCS Looks Abroad

Opportunities and responsibilities at home and abroad will be featured at the fall meeting of California-Nevada Conference Woman's Society of Christian Service at First Church, Fresno, on October 30. Theme is "Stepping Stones to a Christian World."

Beginning at 10 a.m., the morning program will include presentation of pros and cons of the California propositions on the November 4 general election ballot, on the ground that "the hope for a Christian world begins where we are." The challenge of recruitment of Christian workers will be brought by Mrs. E. M. Tilton, Western Jurisdiction WSCS president.

Principal speakers will be the Rev. Kenneth W. Adams, host pastor, and the Rev. Robert W. Moon of San Leandro, who spent the summer in Japan assisting in the establishment of Christian churches in remote communities.

The afternoon worship will be a unique meditation in music directed by Mrs. J. Martin Winton of Fresno. Mrs. Glenn Maxwell of the host church is in charge of reservations, with an October 24 deadline. Mrs. Ted F. Baun of First Church, Fresno, president, and Mrs. Russell Scothorn of Castro Valley, vice-president, will preside over meetings.



. . . *fought in Bataan* . . .

ENDS AIR FORCE CAREER

Apolinar N. Sangalang, new pastor of St. Peter's Church, Stockton, completed another career in August. He retired as a master sergeant and assistant band leader in the Air Force, after 30 years service, including 20 years in the Philippines. He was in the Battle of Bataan, escaped after its surrender, and fought with forces friendly to the U. S. He is a convert from Catholicism, and has served churches in many lay capacities. He is continuing studies at College of the Pacific.

Methodist Men Convene

"Education for Christian Living" will be the theme of this year's Conference Convocation of Methodist Men, with national leaders in both education and evangelism as the principal speakers.

The annual gathering will be November 7-9 at Mt. Hermon, near Santa Cruz. No advance registration is necessary. Wives will attend, but discussion groups will be for men only.

First event will be dinner Friday. Speaker that evening will be the Rev. Gerald O. McCulloh of Nashville, director of theological education for the General Board of Education.

At Saturday morning's general session, the speaker will be the Rev. Berlyn V. Farris of Nashville, director of district evangelism for the General Board of Evangelism.

Three discussion periods will be offered with six groups available, all on Saturday: higher education and evangelism, Dr. Farris; recruiting, training and retaining lay leadership, the Rev. D. Clifford Crummey of Grace Church,

Stockton; educative and evangelistic possibilities of prayer retreats, the Rev. Gene W. Carter, Metropolitan District superintendent; elementary education and evangelism, Miss Jessie Todd, conference director of children's work; selecting, training and using lay speakers, Grant Ericksen of Kingsburg, Fresno District lay leader; educating the new church member, Dr. McKee Fisk of First Church, Fresno, and college teacher.

Sunday morning will include a Sunday school lesson led by Dr. Samuel Meyers, academic vice-president of College of the Pacific; communion service conducted by the Rev. Elliott L. Fisher, San Jose District superintendent; sermon by the Rev. Robert Leslie, associate professor of pastoral psychology and counseling at Pacific School of Religion, an "Commitment to Assignment."

Ed Stallings of Taylor Church, Oakland, again will be the song leader. Devotions are in charge of Shasta and Redwood Empire Districts' boards of lay activities. Business arrangements are being handled by San Jose District board.

Plan Industrial Meet

At least two California-Nevadans will be on the program for the first National Industrial Relations Conference for Methodism, October 30-November 2 in Cincinnati. Five others were speakers for the Western regional briefing conference on Christian social relations at Salt Lake City in September.

The national meeting, sponsored by several boards, includes Dr. Georgia Harkness of Pacific School of Religion as a group leader and Ed Stallings of Taylor Church, Oakland, as song leader.

Speakers at the Western meeting included Bishop Tippett, on the relation of mass communication to the subject; the Rev. Jack McMichael, chairman of the Conference Board of World Peace; the Rev. Paul S. Mekkelson of Colfax, chairman of the Conference Board of Social and Economic Relations; the Rev. Robert Moon, pastor at San Leandro; the Rev. Dillon W. Throckmorton of Tulare, member of the General Board of Temperance.

Missionary to Speak

Under way in late October is a series of district missionary institutes, with B. Leighton Wiant as the speaker. Wiant and his wife are preparing to go to Sarawak, Borneo, in work similar to that of Tom and Jennie Harris, who are sponsored by California-Nevada Conference.

The 5 to 9:15 p.m. programs, for commissions on missions and others, were scheduled for October 13 at San Jose, the 14th in Burlingame, 15th First-Delano, 16th Kingsburg, 17th Grace-Stockton, 20th Merced, 21th First-Reno, 22nd Wesley-Sacramento, 23rd Trinity-Chico, 24th Yreka, 26th Eureka, 27th Napa, 29th Oakland, 30th San Francisco.

Work Among Mexicans

Some 90 "braceros" accepted Christ this summer in the expanded second year of a special ministry centering in the Stockton Area.

While the 1957 effort included only a few meetings provided co-operatively by Brentwood and La Trinidad-Stockton churches, this year's program gained financial support from Glide Foundation, aid from the Rev. Charles E. Lord, Central District superintendent, and from Stockton's Central and Grace Churches, and resulted in activity in Tracy, Patterson, and Stockton.

Work with the "braceros," Mexican nationals here temporarily as farm workers, centered in La Trinidad Church, with the Rev. Ruben R. Luevano in charge.

Two pre-ministerial students from Lydia Patterson Institute in El Paso, Josue Mora Pena and Jose Panszi, worked with laymen from the churches in inviting and bringing the braceros to the churches for services in Spanish, as well as for fellowship.

Mr. Luevano reported there are Mexican nationals in nearly 200 agricultural camps in San Joaquin County alone.

To Dedicate Addition

By Mrs. William W. Green

A half century of serving aging Christians in a home of their own will be accomplished February 9 by the Beulah Home, a Conference Woman's Society project in Oakland.

One of the first causes for celebration will be dedication of the latest addition at Beulah. Hoped to be ready for occupancy by December, the addition will care for 18 guests, making a total of 108.

Most of the cost of about $125,000 is being financed by those entering the home from the waiting list. The construction includes three apartments for two each and 12 single rooms.

With the residents' many and varied activities belying the name of "Rest Home," the name has been changed officially to Beulah Home.

The Woman's Division has increased its apportionment to the home to make possible employment of an assistant to Mrs. Grace Anderson. In her 12 years as superintendent, she has seen the Beulah family grow from 51, with all the attendant responsibilities of housekeeping, menu planning, counseling, mail clerk, comforter and so on.

Charter St. Andrews

The newest church in California-Nevada Conference was organized officially September 14 at St. Andrew's Church, the third Methodist congregation in Palo Alto.

Charter members totaled 124, all received since the first service was conducted July 13 by the Rev. Quenton Prather. Seventy-six were transfers from First Church. The charter was presented by the Rev. Elliott L. Fisher, San Jose District superintendent.

Worship services and Sunday-school classes are pushing at the walls of the temporary quarters, Greenmeadow Community Center. One of the urgent tasks is planning for building on a site already purchased by First Church.

First commission chairmen are Ronald Miller, education; David Walker, worship; Gordon Stewart, membership and evangelism; Leslie Helgesson, finance; Thomas Hobbs, missions. Charles Rice is lay leader.

$10,000 Grant to CP

A $10,000 grant from the General Board of Education to study and plan a "general education" program has been awarded to College of the Pacific.

According to President Robert E. Burns, the college will seek to employ an expert in the field of integrated studies in liberal college education, to study the college's academic structure and objectives.

"General education," a movement in American higher education that has advanced rapidly since World War II, usually means the organization of a board, articulated course of study in which students are expected to gain a better perspective of the main areas of human history and knowledge, including the natural sciences, social sciences, and humanities.

College of the Pacific enrollment soared to a new all-time high this fall, with 1,549 full-time students.

New assistant director of development at the college is Mrs. Vera Brooke, until recently with Goodwill Industries in Oakland. She will work particularly with church groups.

Adults-Youth Meet

Third annual Convocation of Adult Workers With Youth is slated for October 24-26 at Jones Gulch Camp, sponsored by the Conference Board of Education for teachers, counselors and other youth workers.

This year's theme is "A Growing Faith for a Tough Task," and the Rev. Robert W. Moon of San Leandro will be the speaker.

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San Francisco Area Edition—Bishop Donald H. Tippett. Editor: Winston H. Taylor, 83 McAllister Street, San Francisco 2, Calif.

Study Evangelism

Both the theology and the action of evangelism will be presented November 4-6 in sessions of the sixth annual Glide School of Evangelism. Open to all interested, the school is sponsored by the Glide Foundation, at Glide Church, San Francisco.

Leaders will be the Rev. Gerald O. McCulloh, director of theological education with the General Board of Education, and the Rev. Berlyn V. Farris, director of district evangelism for the General Board of Evangelism, both from Nashville.

Dr. McCulloh will speak at 9:15 a.m. on successive days on the message, the man and the motive of evangelism.

At 10:45 a.m. Dr. Farris will speak on "Awakening a Christian Conscience," "Witnessing as a Step to Christian Maturity" and "Guiding New Christians." Both will participate in a 2-4 p.m. forum daily.

At 7:30 each evening will be evangelistic preaching services, open to the public. Dr. McCulloh will be the preacher, with the topics of "Come and See," "Follow Me" and "Go and Tell."

Dean of the school is the Rev. Carl ... Stocking, conference general program secretary.

Attend Chicago Parley

Four couples were slated to represent California-Nevada Conference at the Third National Methodist Conference on Family Life in October at Chicago. In addition, most districts had nominees for the title of "Methodist Family of the Year." (see p. 6).

Those attending are Mr. and Mrs. Robert Moorhead, Dr. and Mrs. Andrew May, Jr., and Mr. and Mrs. Stuart Squair, all of First Church, Oakland; Mr. and Mrs. Charles W. King, Jr., of Trinity Church, Berkeley.

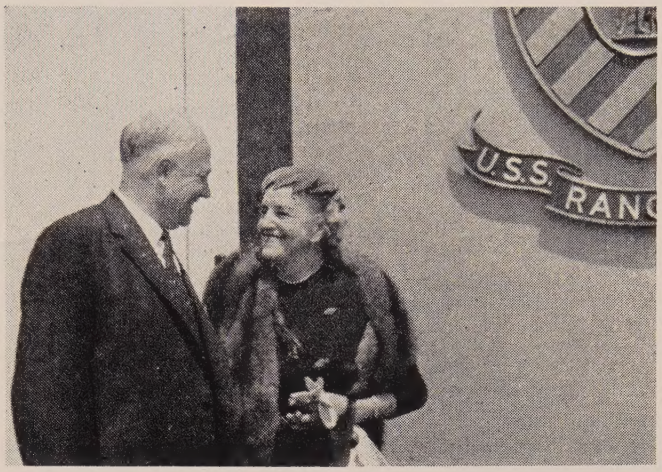
Appoints Ministers

Bishop Tippett has appointed Dwight M. Iles, formerly at Newcastle-Penryn, as pastor at Five Points. He succeeds Myron Hovey, who was granted a disability retirement September 15 as the result of accident injuries.

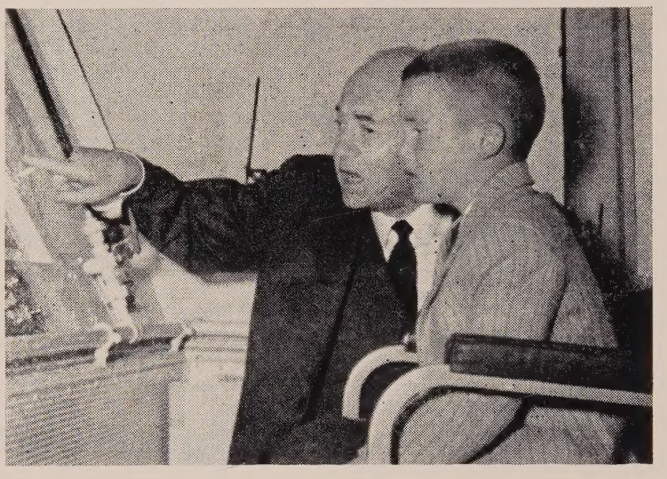
Other pastoral appointments included David L. Major to Cuyama and Herman Holler to Newcastle-Penryn. Edward V. Hargreaves of Montague was transferred to Idaho Conference.

Recent additions to church staffs include the Rev. Burchord A. Hylton, from Vancouver, Wash., as minister of visitation at St. Mark's Church, Bakersfield; Miss Edith Somerville from Nashville as director of children's work at Trinity Church, Bakersfield; Mrs. Marietta Tuxill, from Banning and Twentynine Palms, Calif., as minister of music and education at First Church, Vallejo.

Bishop Tippett Back from Latin America



Bishop Tippett and his wife aboard the aircraft carrier "Ranger," on which he returned from a month's good will tour of Latin America. Below, he shows grandson Philip the complex mechanism on the carrier's operation bridge.



Miss Jackson, 91, Dies

A widely known deaconess, a retired minister's wife and a long-time lay member of conference died in late summer.

Miss Ethel Jackson of Mill Valley, 91, died August 19. She was a deaconess in several areas before coming to San Francisco in 1916 to manage Mary Elizabeth Inn until her retirement in 1934.

Mrs. Carl Bent, wife of a conference pastor and former district superintendent who retired in 1948, died September 7 at Oakland.

Amon Swank, 86, Linden Church's lay member of conference from 1940 to 1956, died August 29. He had been a member of Linden Church since 1906.

Rev. Reneau Hurt

Good news to his friends is the word that the Rev. L. W. Reneau, seriously injured in an auto accident in May, 1957, is again walking a little with the aid of crutches.

Mr. Reneau, who was paralyzed through much of his body, is able to write and is working to regain use of his left hand.

Mrs. Reneau is well except for slight injury to her neck.

Because of his cheerful contribution, the minister is viewed as an unofficial chaplain at Morrison Rehabilitation Center in San Francisco. Visitors are appreciated.

ANNIVERSARIES

Ukiah 100 Years Old

A centennial sermon one Sunday and a planning retreat the next centered Ukiah Church's 100th anniversary observance in July.

The church recalled that the Southern branch of Methodism came to Ukiah in 1850 and the Northern group in 18..., but combined their congregations nearly 20 years before general unification. The present building is a replica of the one erected in 1927-28 and destroyed several months later.

An English language school for Japanese immigrants, accompanied by evangelistic services, led to **Buena Vista Church,** Alameda, which on September 14 celebrated its 60th anniversary. The program arranged by Haruo Imura as general chairman included a memorial service, sermon by the Rev. Taro Goto, Japanese Conference superintendent, and a banquet. Among the speakers was Mrs. Grace Yokouchi, the first Sunday-school pupil. The church was organized in 1903 with the Rev. Namio Yanagiwara as first appointed minister. Its first convert was Bunichiro Yada, who became a minister in Japan.

After a year of extensive improvement, and with a new building planned, **Del Rey Church** celebrated the 50th anniversary of its building June 29.

The past year's work has included repainting inside and out, installation of new pews and lighting system, addition of a portico, and improvements in the parsonage. Building of a church-school unit is slated to start this fall.

Fortieth anniversary of **Cone Church,** east of Red Bluff, was observed September 28, with Bishop Tippett as principal speaker.

NEW BUILDING

San Ramon Starts Unit

The first anniversary of San Ramon Valley Church, Alamo, was celebrated in July by starting construction of the second building unit.

The $32,400 structure will include classrooms, multi-purpose rooms and rest rooms. The congregation already has secured a parsonage and youth building and erected a chapel.

A $150,000 renovation of the sanctuary of **Epworth Church,** Berkeley, is under way. Built in 1923, the sanctuary will seat 450 and will match in design the educational unit remodeled in 1954. Both interior and exterior will be rebuilt, as well as the pipe organ. Nearly $90,000 for the project has been raised.

Highlight of the recent quarterly conference at **Elverta Church** came when Mr. and Mrs. Clyde Siler presented deeds to three lots adjacent to the church, for future expansion. Some time ago the Silers gave the parsonage lot.

Relinquishing its own building plans, the Japanese church at Hood River, Ore., has given its fund of $3,500 to Asbury Church of Oregon Conference.

The Japanese congregation has long worshiped in Asbury's building, under the pastorate of the Rev. Seiichi Imai of Tacoma. It had begun plans for building a church and parsonage when Pacific Japanese Provisional Conference adopted a 1964 deadline for integration with Caucasian conferences. It was decided that the pending integration made an added building unnecessary.

The newest unit of **Lodi Church,** which includes fellowship hall, parlor, and youth lounge, was consecrated September 10 by Bishop Tippett. The structure cost some $130,000, including furnishings.

Consecration of the sanctuary of **Los Altos Church,** by Bishop Tippett, has been scheduled for November 23. Administration and youth wings are included in the new unit.

The fourth building and third location for **Centenary Church,** Modesto, were occupied in September, on McHenry Avenue in north Modesto. The $70,000 multi-purpose unit, eventually to be a youth building, was consecrated September 7 by Bishop Tippett.

A motion transmitted by tape recorder started action which resulted in a new three-bedroom parsonage for **Patterson Federated Church.** Roy Needham used the recorder because of a heart condition. Al Bevis headed the building committee and Mrs. Ward Campbell the decorating and furnishing.

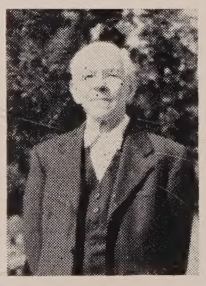
The cornerstone of **St. Paul's Church,** Reno, was laid September 7, just over one year after the congregation was organized. The Masonic Grand Lodge of Nevada conducted the ceremony, with the Rev. Douglas Ewan, Sacramento-Nevada District superintendent, as speaker.

A new name and plans for a new sanctuary have been adopted by a **Stockton** congregation. **St. Paul's Protestant** became St. Paul's Methodist Church, to provide accurate identification and to overcome confusion, although the church intends to continue its community-centered character. The new sanctuary, to seat 250 persons, will be the fourth unit.

Four lots have been purchased as a new site for **St. Peter's Church,** Stockton, at 10th and Beighley Streets south of the faigrounds.

Mr. Cottingham 92

A Methodist member for more than 80 years, James W. Cottingham of First Church, Redwood City, notes his 92nd birthday on October 17, unable for only the past few months to attend services regularly. Born in Kentucky, Mr. Cottingham joined the church at the age of eight or nine years and has belonged in Kentucky, Chicago, New York, and Eugene, Ore. His hobby of church work was alongside a profession as a food chemist, from which he retired at 80.



Mr. Cottingham

BACK ON RADIO

Bishop Tippett returned in October as the regular speaker on the San Francisco Area "Faith of Our Fathers" program, on the air each Sunday on eight radio stations and each Tuesday on a ninth.

Grateful for Aid

Thanks for this conference's share in the projected Kris Jensen Memorial Youth Center in Seoul, Korea, has come from Mrs. Jensen, carrying on work done by the widely known missionary who was a prisoner of the Chinese Communists. From the last two annual conference Sunday offerings and from other specials, our conference has sent some $3,000 for the center, whose planning is well under way.

Mrs. Jensen wrote, in part, to Dr. Frank Webber, conference treasurer:

"The gifts from California and Nevada for the memorial building for my husband have come in such wonderful amounts that I am deeply grateful to all of you who have helped. I appreciate so much having that area show this concern for Kris and for the work out here. It has a rather special significance to me. Kris and I started our married life and work in California many years ago, and we have always felt very close to the churches and the people there.

"We cannot even attempt to have everything that we should like. Even at best the building will be relatively small, and the rooms must be used for multiple purposes.

"This unit is expected to serve as a church-school headquarters for the central or main Methodist church in Seoul, Chung Dong Church. It will minister to the children, youth, and adults; particularly, we hope, to young married adults who have almost no provision made for special activities. During the week we want the building used every day as fully as possible. We hope it also can be headquarters for all special conferences connected with the Christian education department of our Methodist church. They are greatly in need of some such place.

"The third main use for the building will be, we hope, as a student center. In another year, about the time the building will be completed, a new missionary should be coming to Korea to work with students. Our universities are spread widely over the city, and this is not only central but in a quiet spot not very far removed from the center of town.

"The church is part of a general Methodist compound that has Pai Chai High School for boys on one side and Ewha High School for girls on the other. There are 7,000 or more high-school students in these Methodist institutions right at hand. We cannot provide space for the large groups we could have, but the building should provide ample room for those who want to participate.

"The plans for the building are not yet finished. We have worked for a long time on plans for changing and rehabilitating the old kindergarten building. However, we now find that the foundations cannot carry the extra weight, so it will probably be necessary to build anew."

any Area People Win Honors

y honors have come this summer embers of San Francisco Area es. They include:

Government

ita Cobbs of Jones Church, San sco, made a school board trustee salito, the first Negro elected to office in Marin County. Mrs. Rodman of Mill Valley, former an of the city planning commis- ppointed to the city council. J. B. s of Calvary Church, San Jose, ted to director of public works for Clara County. Robert H. Schnacke ntclair Church, Oakland, has been U. S. Attorney in San Francisco.

Youth Government

of two Nevada delegates to Girls' at Washington, D. C., Ann Madden of Yerington, Nev., was elected national secretary. She is a subdistrict MYF officer and sings in the church choir. In the Nevada Girls' State, Joanne and Janice Pritchard of Fallon were elected vice-president and supreme court justice. Danny n, Mill Valley MYF vice-president, hn Adams of Fortuna were dele- to California Boys' State, and Mason of Fortuna to Girls'

Madden

Scholarship

ly elected members of Phi Beta scholastic honor society include n Tan of Centenary Church, Los ; David Gray of First Church, d, and Ralph Magnus of San . Recipients of outstanding col- holarship awards are Dick Olson nut Creek, with grants of more 000 and Phil Hanasaki of Wesley San Jose, a $2,000 award from Achievement. From Temple San Francisco, Merrie Lee has a $1,000 scholarship from erican Institute of Architects. s M. Seltzer, former vice-president Valley, won appointment to the Military Academy at West Point. oneywell of Temple Church, San co, will go to the Naval Academy apolis.

d Goodson of Castro Valley was for the summer's annual Yellow- Science Expedition. Dick Clark of rk's Church, Bakersfield, is one of dents chosen from over the world y under Frank Lloyd Wright.

Scouts

and Country awards in Boy g have been presented to Jim Ladwig of Epworth Church, Berkeley; David Ballard of Aldersgate Church, Del Paso Heights; Steve Thomas, David Warnock, Jim and Chris Callis, Vic Bilger, Phillip Frazier, Alan Cunningham, Eric de-Gooyer, Pete Gebauer and Jim Coe, all of St. Mark's Church, Sacramento; Keith Ferguson and Hugh Enochs, Jr., of First Church, Palo Alto.

George Blanks of the Church of the Wayfarer, Carmel, gained his Eagle award. Also at Carmel, God and Country badges went to Bela, Lesie and Tibor Banathy, Ralph Marsh, Peter Sewald and Brian Slattery, while four girls were recognized for completing the same projects—Diena Farr, Gigi Green, Paula Jones and Patricia Lewis.

Civic Groups

Mrs. Hubert A. Upton of Trinity Church, Mountain View, was elected California president of PEO, and Olive Gulick of Central Church, Stockton, was named state corresponding secretary. The Rev. Shirley T. Sherrill is the first minister to be elected president of Santa Rosa Rotary Club. The first president of the student council for the new Stanford University in Germany is Wallace Honeywell of Temple Church, San Francisco. This year's Miss Eureka and Rhododendron Queen is Bev Scott of Fortuna. New high-school student body presidents include Jim Beacom, Fortuna, and Eddie Burton, First Church, Modesto.

Authors

"He Opened the West" is the new booklet on Jedediah Smith, Bible-toting Methodist and one of the first Americans to reach California, written by the Rev. Don M. Chase of Crescent City. Publisher is Del Norte Triplicate Press.

Other Honors

Dr. C. M. Goethe from Elmhurst Church, Sacramento, has been made a Fellow of the Royal Society of Arts of Great Britain.

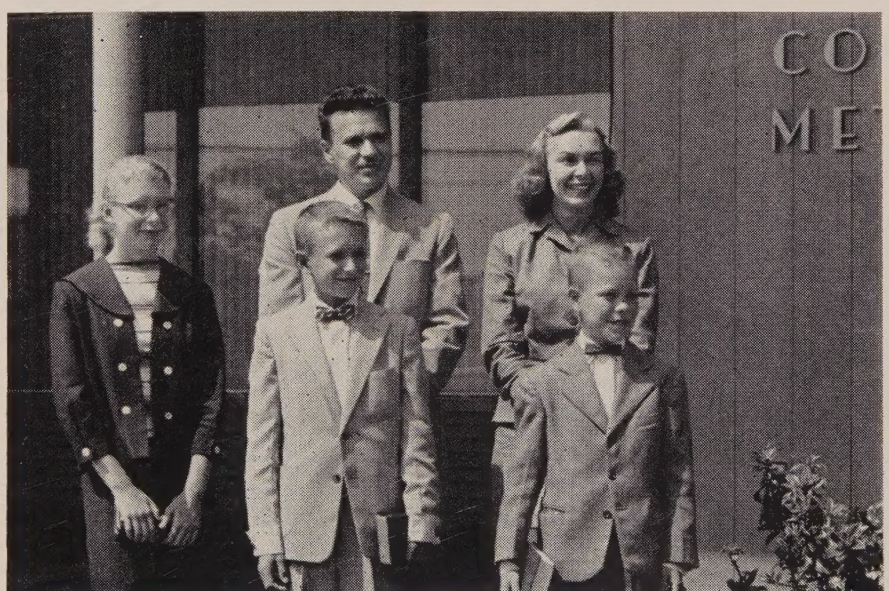
Mr. and Mrs. Ted F. Baun of First Church, Fresno, has been named College of the Pacific's most valuable alumni. He is president of the COP trustees, and she is a Woman's Society president. Mrs. Baun also has been named to the national women's planning committee for Japan International Christian University Foundation.

New community council of churches presidents include Don Tasker of First Church, Bakersfield, and the Rev. D. Clifford Crummey of Grace Church, Stockton. The Rev. Walter R. Gourley of Castro Valley heads the Hayward Area Ministerial Association.

Youth in Europe this summer included Bill Pettis of Burlingame at the World Council of Christian Youth, in Norway. He is president of San Mateo High School student body. Lynn Steward, Patricia Cowan and June Sherry of First Church, Sacramento, were on a YMCA tour. Les Nichols of Burlingame was in Lapland and Finland for American Field Service.

Meet the Rehaneks

"I'd like you to meet the Rehaneks," is introduction to the newest conference filmstrip, "Family Portrait." Mr. and Mrs. Edward Rehanek and their children, Lani, Woody and Gil, are featured in the story about their family's relationship to the church and to the conference "family of churches." They are members of Woodside Road Church, Redwood City. The sound-color filmstrip is being used this fall by district superintendents and then will be available for church group showing upon request from the Area Public Relations and Promotion Commission.



Mr. and Mrs. Edward Rehanek, Lani, Woody and Gil pose for "Family Portrait" film.

Weber Photo

FAMILY OF YEAR EVENT

Mr. and Mrs. George Oliverius, Ross and Mayme, left Monterey Church, were San Jose District nominees TOGETHER's "family of the year." Charter members of church, the parents have served as temporary board ch man, church-school superintendent, Woman's Society pr dent, lay leader and in other capacities. Son Ross intermediate class president, and with Mayme served as altar attendant. The family has a dry cleaning firm.

The Dale Harper family (below) of Porterville was Fre District's nomination. Harper, 48, is shown with son Jo wife Dorothy and daughter Mary. Standing are G and Sandra Sue (a daughter) Rice, Alice and Dan Har Harper is a schoolteacher, in many local church activities associate district lay leader and once was supply pa at Springville. All are active in the church. Son Dan theological student at Drew and son-in-law Gene in th logical training at Harvard.

Central District's nomination was Mr. and Mrs. Carel Lobel Sells of Courtland (right next page) and (from l Elizabeth Anne, Russell, Helen, Laurie Anne and C Dirk. At right is their former pastor, the Rev. Rob Clazie. Mr. Sells is a farmer, is chairman of the chu trustees, while his wife teaches Sunday school and he the commission on education. They also are busy w family hobbies such as music, riding, camping and boati

CIRCUIT RIDER

Lecturer at September's Southern California-Arizona Conference pastors' school was the Rev. Daniel D. Walker of First Church, Oakland. His subject was "The Inner Tensions of a Minister."

Participation in the recent National Conference on Family Relations at Eugene, Ore., included a paper on the minister's family and the church by the Rev. Robert Rankin of Chico and attendance by the Rev. Ernest Troutner of First Church, Palo Alto. Dr. Rankin completed work for his Doctor of Philosophy degree in sociology in June and has been promoted to associate professor of sociology at Chico State College.

Two men from Grace Church, Livingston, are heading plans for the sixth annual family retreat sponsored by Japanese Methodist churches of Livingston, Sacramento, Florin and Loomis. William B. Yoshino and Buichi Kajiwara were elected chairman and vice-chairman, respectively, at the retreat at White Sulphur Springs camp.

The congregation of Madera Church presented a new car Aug. 17 as a love gift to their pastor, the Rev. Edgar Bradley, and Mrs. Bradley.

Attendants at this year's national Youth School of Alcohol Studies, in Kansas City, Mo., included Phil Hall of Burlingame, Conference MYF Christian outreach chairman, and the Rev. Robert McCallister, associate conference director of youth work.

An addition to the International Christian Youth Exchange sponsorships this year is Dieter Nachtrieb of Stuttgart, Germany. He is residing with Mr. and Mrs. Louis States of Burlingame, whose daughter Kennon is in Germany under the program.

Edwards P

Golden wedding celebrations recently included those of Mr. and Mrs. S. L. Gunter of Petaluma; Mr. and Mrs. Norman Clifton of Red Bluff; the Rev. and Mrs. Harry Richards of Sacramento; Mr. and Mrs. Charles O. Carriker of First Church, San Francisco; Mr. and Mrs. Richard Gast of Alum Rock Church, San Jose; Mr. and Mrs. Ed Downing of San Ramon Valley Church, Alamo; Mr. and Mrs. N. G. Rader of Taft; Mr. and Mrs. Enise Joseph of Vacaville. Parson wedding anniversaries noted by churc included the 40th for the Rev. and M Fred Rinehart of Carson City, 25th the Rev. and Mrs. Oscar E. Link Eureka and for the Rev. and Mrs. Ed M. Sweet of St. Paul's Church, San J

Twins are an event in themselves, when the Rev. and Mrs. Clifford Ford Watsonville had twin daughters, a five sons, there was extra amazem Martha Ann and Linda May arri

Cowsert Photo

st 25. Another parsonage birth was
f Julia Lynne, born August 24 to
obert O. Smiths of Lodi.
gust weddings included the follow-
Mrs. Joyce Grimsley Roberts and
M. Sherman of Laurel Church,
nd, the Metropolitan District lay
, August 23. Clara Jean Winter,
ter of the Rev. and Mrs. Charles E.
r of Linden, and Richard Gasvoda
lnut Creek, where they will live,
gust 23. Dawn Rand, daughter of
ev. and Mrs. Willard J. Rand, Jr.,
terville, and John Rahm, August
Honolulu. Robert Goux, assistant
Peter's Church, Stockton, and
ne Teal, August 30 at Santa
; both are attending College of
ific.

nuel Class Is 45

By Alice Lane English

Emanuel Class of First Church,
d, whose meetings for years were
buggy parade but which now num-
nany retired members, is celebrating
ays this winter.

class was organized February 2,
by R. O. Wilson, so it will soon
its 45th year. On January 29, 1926,
e Clawson, mathematics teacher at
ical High School, was elected
r and now has completed almost
cessful years.

anuel is a discussion group, but a
s preparation by the teacher suffices
p differences of opinion on an even
The average attendance is 70 per
y. Each month there is a class party
a different chairman and hosts.
late Florence Bressler promoted a
r party October 9, 1937—the teach-
er's birthday—and since then, the October party has been a dinner celebrating every member's birthday. Officers are installed at a January banquet honoring teacher, assistants, charter members and the legion of past presidents.

The class helps support the Lee Memorial Mission in Calcutta, Harbor Homes Church, First Church's broadcasts on radio station KRE, memorials, Fred Finch Children's Home and Beulah Rest Home.

Among the members are several "green thumbers" whose huge dahlias, gladioli and other flower arrangements adorn the classroom each Sunday, then are taken to shut-ins.

Numbered in the class are several teachers, Church School Superintendent Victor Vandenberg, WSCS President Bessie Alexander and other leaders in the church and Oakland Council of Churches.

Among these dynamic elders are retired, employed and business people, members and officers in many civic and fraternal groups.

A more loyal group is rare. Mr. Clawson, who provides the spiritual leadership to hold the big group together, often is introduced as "the best teacher in the world."

Odell Photo

Class president Mrs. Willa Claiborn and Claude Clawson get ready for a meeting.

Pastorates Are Longer

Average length of pastorates in California-Nevada Conference continues to gain slightly, according to the Rev. Charles E. Lord, who compiled the statistics.

The current average is 3.57 years, compared to 3.55 a year ago and 3.09 five years ago. For the second consecutive year, more pastors are serving their second year in their charge than those serving the first year—119 to 84.

The list includes supplies, probationers, associates and superintendents but not special appointments. At the 1958 conference, 401 men and women received assignments.

4 Made Deacons

Four ministers were ordained deacons by Bishop Tippett at postconference ceremonies in September.

Philip T. Comfort, student at Boston University School of Theology, was ordained at his home church, Fortuna. Among those assisting was the Rev. Mahlon Young, who entered the ministry from Fortuna Church a half-century ago.

John L. Dodson of Epworth Church, Berkeley, a student at Garrett Biblical Institute, and Oscar E. Escamilla of Mexico, were ordained at St. Stephen's Church, Oakland, where the latter is assistant pastor.

Howard G. Chapin, pastor at Byron, was ordained at Lodi for Southern California-Arizona Conference.

Rev. Stewart to CP

Religious activity at College of the Pacific was given a new impetus this fall with the appointment of the first director of religious activities, the Rev. Robert H. Stewart. For several years he was director of Wesley Foundation at University of Arizona in Tucson.

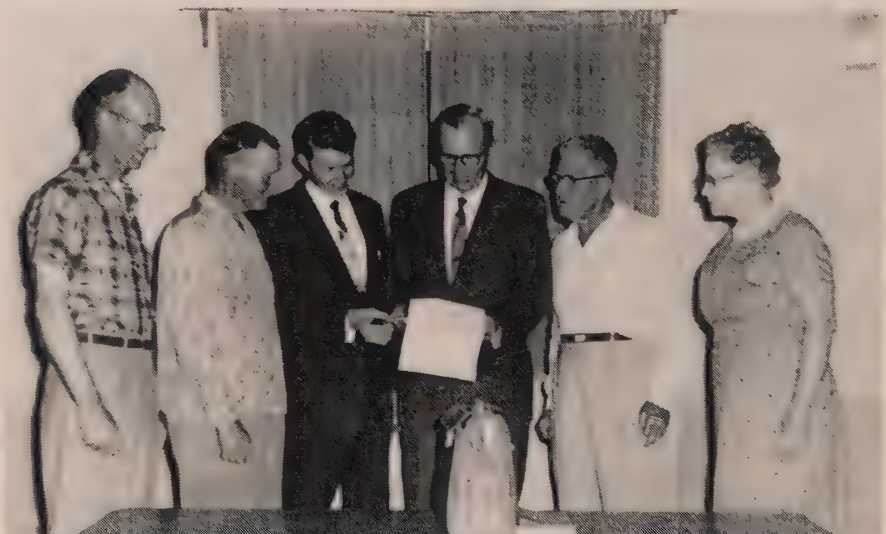
The Reverend Stewart and his wife.

INTERRACIAL FAMIL

This is the family that started Carl and Helen Doss (standing) on a book-writing career. Latest product is "All the Children of the World," written by Mrs. Doss and published in August. Now at Redlands, Calif., Doss is a former California-Nevada pastor. The interracial, all-adopted family includes (front) Suzie, Rita, Diane, Tim, Alex, Gregory; (back) Richard, Dorothy, Donald, Elaine, Ted, Laura.

LODI CHURCH

This $130,000 fellowship hall at Lodi consecrated recently by Bishop Tipp



ELVERTA CHURCH

Deeds to three lots adjacent to Elv Church, given by Mr. and Mrs. C Siler, right, for future expansion, inspected by Orville Duncan and How Berg, trustees; the Rev. D. Eugene derson, pastor, and District Superinte ent Douglas Ewan. Photo shown at

McCullagh

BEULAH HOME

(See story on page 2.)

First work for the new addition Beulah Home was inspected by the bu ing committee. From left are Ver Bernard, contractor; Mrs. George Ta and Mrs. Peter Christianson of St. Luk Richmond; Mrs. H. R. Almond of Leandro; Mrs. A. O. Willoughby of S tuck Avenue-Oakland; Mrs. Grace An son, superintendent of Laurel-Oakla Scott Haymond, architect. Present bu ing of the Home is visible in backgrou

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

NCE TOGETHER isn't edited in an ivory tower, we ced recently when our door opened to admit a ng, sun-tanned man who announced himself as the Joseph Szczepkowski (first three letters silent), ral superintendent of the Polish Methodist Church, saw, Poland. Methodism's work started there after ld War I under the Methodist Episcopal Church, h, and now has 15,000 adherents. Its best-known ct is an English-language college in Warsaw, housed nine-story, Methodist-owned building. Mr. Szczepki told us some 6,000 students now are enrolled d it is completely self-supporting!

e made notes during that pleasant visit and we bled again when a delegation of 110 supply pastors Garrett Biblical Institute, Evanston, Ill., dropped here are some 6,000 of these devout men in Methh. They include businessmen, mechanics, farmers, ers—and five retired generals! Soon we hope to their story with you.

e world was the loser when Dorothy Thompson de, after the death of her husband, to discontinue her icated newspaper column. We hope she will devote time to articles such as *Moslem and Christian Can riends* on page 18. Reared in a Methodist parsonage, s an alumna of Methodist-related Syracuse Uniy.

you liked Mrs. Suné Richards' portraits of *The e Disciples* [October, 1957, pages 34-46], watch r *Women of the Bible* in full color next month . . . Sandburg's poem, *Waiting for the Chariot* (page ices the cake for Webb Garrison's story on Peter wright, giant among pioneer preachers. Sandburg, f our most imposing literary figures, grew up in ern Illinois, where the impact of Cartwright's exinary evangelism is felt unto this day.

cover shows the James Detweiler family of Bur- Calif., the Methodist Family of the Year, with Randall Phillips. Some call that church "the h Jim Detweiler built." That's not exactly true, but it was a-building Jim left work each day at noon his lunch there. Evenings, he'd stop by to check ogress. You'll meet this outstanding family in pic- on pages 14-17.

—YOUR EDITORS

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ptions: $3 per year, single copy 35¢. For *change of address,* five advance notice is required; include old and new addresses and iling label from a current issue. Address all subscription corlence to the BUSINESS DEPARTMENT.

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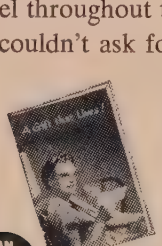

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Selected Bits from Your Letters

Not for the Trash Can . . .

EDITH M. QUICK
DeLand, Fla.

It seems like a sacrilege to consign a used copy of TOGETHER to the fireplace or trash can, so I address mine to some institution overseas (listed by Magazines for Friendship), knowing that among world neighbors it will represent us at our best.

Perhaps other readers will be interested in learning about Magazines for Friendship, which may be addressed at Occidental College, Los Angeles 41, Calif.—EDS.

Farm Surpluses Are Needed!

MRS. FLOYD WALDO
Winona, Minn.

In commenting on *What's Ahead for Farmers?* [August, page 29], I believe that the present trend toward corporate farming is disturbing to everyone who cherishes the family farm as the root of our free society.

Charles Shuman speaks of being "burdened with surpluses." Is that a Christian attitude when so many people are in need? Is it possible to raise just enough? Did anyone ever raise just the right amount of vegetables in the family garden or did a homemaker ever cook or can just the right amount for her family and guests?

As a nation we need surplus food to make sure that our citizens have adequate supplies even during crop failures and other disasters. Therefore, the cost of buying and sorting surpluses should be shared by everyone.

Along with other local groups, the church can take an active interest in the disparities that the surpluses of modern technology have created. Generating better public understanding would be the first step, it seems.

5-Point Plan for Rural Churches

S. BEN FINLEY, *Pastor*
The Church of the Friendly Farmers
Winfield, Kan.

What's Ahead for Farmers? was most interesting, as were the accompanying comments by Bishop Voigt, Mr. Nunn, and Dr. Fisher.

I live in the heart of agricultural production from the dirt side. What was said about the increase of the acreages of the farm is true. It takes more land to pay the overhead. Likewise, the better the farmer, in management and marketing, the more land he can farm

The Methodist Church should start a program whereby a qualified minister with a rural background and a willingness to work there, can stay in a promising pastorate long enough to establish a program that will satisfy the five phases of human behavior: (1) spiritual, (2) intellectual, (3) social, (4) physical, and (5) outreach.

On Her 'Must Read' List

JULIA ANN FOSS
Tacoma, Wash.

I thank you for your fine magazine. I have certainly never found anything in it objectionable, particularly not the covers. As a college student, I supposedly do not have a lot of spare time, but TOGETHER is always on my 'must read' list. Keep up the good work and I'll surely order my own subscription when I can no longer read my parents' copy.

British Tars Visit Casa Materna

E. ROWTON-LEE, *Chaplain*
HMS Ark Royal
London, England

During a recent call at the port of Naples, *HMS Ark Royal* "discovered" the Methodist Children's Home of Casa Materna [*Casa Materna: Home for Naples 'Bambinos,'* August, page 63]. Each day officers and men visited the home. The ship's band volunteered two concerts and the children were thrilled.

On Sunday we had the joy of receiving the Casa Materna children's choir on board and they reverently and beautifully led our praise. From the moment that they began to sing the Lord's Prayer they won all our hearts.

In a farewell letter, Dr. Santi wrote "It has never been a one-sided friendship; we have all been watching the

Tars and Naples bambinos

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CITY ZONE STATE

departure of Ark Royal. Janet and Theresa were on the roof and all the children were hanging out of their classroom windows for a last glimpse of our friends."

It's Shore Peaceful Out Here . . .

H. H. HUGHES, *Pastor*
Astoria, Ill.

'Twas right neighborly of a Big-City Minister like the Rev. Wesley D. Osborne to tell the world about us rural folks [*It's So Peaceful in the Country*, July, page 22]. Would be nice after he got caught up on his vacations and lobster fishing in Maine to visit America sometime. Course it's big, covers lots of ground—the rural part, I mean.

Better make it soon; nice spots are about all spoke for. Everybody that ever saw the country is saving to get back, and those with brains and cash enough already have a rural home.

Yes, you might say we have problems—for after we feed the cities and give away all we can to the world, we can't find room for the abundance left over. Then we always have had to train up the leadership to keep the urban churches going—both laymen and ministers. Maybe he knows Ralph W. Sockman. They tell me he's making right good as one of us rural-church boys. You'll find them everywhere.

Sometime, I suggest people read up on this word *rural*. It takes in everything in America less than 2,500 population. That means 75 per cent of all the self-supporting, missionary-minded churches—the very big foundation of Methodism.

Yes, it shore is peaceful out here in the country. . . .

John Smith: A Remembered Man

LAWRENCE SHERWOOD, *Pastor*
Glenville, W.Va.

In the *Methodist Almanack* [July, page 68] is the notation that on July 22, 1788, "Asbury ordains Michael Leard . . . first ordination west of Alleghenies."

Rehoboth Church: Still stands.

This has been the generally accepte "first ordination west of the Alleghe nies." However, in the research for th new annotated *Journals and Letters Francis Asbury*, now being published, was discovered that there was such a ordination before Leard.

The Rev. John Smith was on th Greenbrier, (West) Virginia Circui 1787-88. His manuscript *Journal* for th time is at Garrett Biblical Institut Evanston, Ill. This *Journal* testifies the fact that John Smith was the subje of the first ordination west of the A leghenies, said ordination taking plac in Rehoboth Church, near Union, Mon roe County, West Virginia. Rehobot Church is still standing.

This information rewrites a footno to Methodist history. Rehoboth Metho ist Church was built in 1785, large through efforts of Edward Keenan, wh gave five acres for "as long as gra grows and water flows." The cut shou the building as it was; today it has protective superstructure.—EDS.

Three Fingers Up for Him!

T. DWIGHT PARROTT
Columbia, S.C.

It is thrilling to read *That Amazi Man Asbury; 'Live or Die, I Must Ride*

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n the Smokies Along the Asbury in August TOGETHER. I thrill be- I planted the idea that the Asbury be recognized by the National cil of the Boy Scouts of America, n the mind and heart of Dr. Elmer ark, executive secretary of the iation of Methodist Historical So- s, then, in the minds and hearts of executives.

hree-fingered salute to Mr. Par- now a pre-ministerial student at niversity of South Carolina) for g the first team of Explorer s on the 23-mile trail. The historic was made May 16, 1953.—EDS.

ee to Gauley Mountain

BOYD DAVIS
umbus, Ohio

e or Die, I Must Ride! [August, 32] was most inspiring. It reminds a small book by Louise McNeill contains a short poem entitled, *is Asbury, Circuit Rider,* the first of which are:

les his turn upon that lengthened k
foot-marked on the hills of Galilee, from Damascus, road from Cal- y . . .
rsepath over Gauley mountain's k.

Scrapbook Will Be Ready

S. C. J. NIEDERT
erloo, Iowa

nks for the *Together With the Fry* page. I find the stories, verses, rayers excellent. Our little girl small to enjoy them now, but e clipped them all and put them crapbook for her future reading.

es and Peaches Waited

S. LOREN ROSS
ncie, Ind.

nk you for sending us our friend ny years, our church publication ld *Christian Advocate* under its ame, TOGETHER. It is so welcome! se excuse this hastily written I am 81 and have a little ironing ish—pickles and peaches to can, have to race the mailman to do But I wanted you to know we are g our TOGETHER.

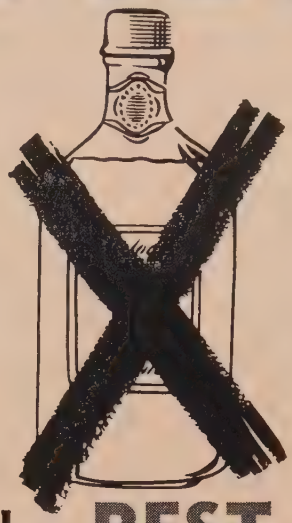
efense of J. Edgar Hoover

WARD P. MURRAY
son, Ariz.

as astounded at Mark Chamberlin's [August, page 3]. To lump to- J. Edgar Hoover and Senator rthy (whom Mr. Chamberlin to use to stand for the various mes that developed) is wrong. ever one may think of the late or McCarthy, Mr. Hoover is a

IT PAYS YOU

not to drink



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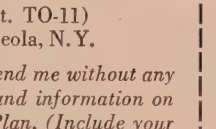

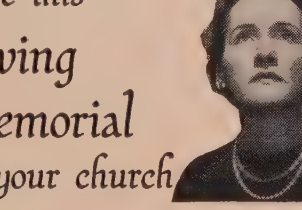

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As a Christian and a former member of Army Intelligence, I know a good deal about Communism and I hate it (but not the Russians) with my whole being. But pardon me, I seem to be becoming "hysterical."

She Wishes for 'Magic Screen'

MRS. R. R. REED
Alpine, Tex.

Regarding Dwight Ludwig's remarks in his letter [June, page 3] about the divided chancel and his exaggerated notion about the choir:

I, too, have been singing in choirs for some years, am a soloist (of which I am not proud), and a choir director. I not only feel that a choir should be inconspicuous, but have often wished for a magic screen through which the choir could see but not be seen. Too many choirs and directors get the notion that they are on exhibition. Will they never realize that their function is as an aid to worship, and only that?

Is Steering Wheel a Crutch?

JACK P. THACKER
Minister of Music
First Methodist Church
Warren, Ohio

As a choir director who "beats time" in front of the congregation, I feel compelled to reply to William C. McCulloch's letter [June, page 3].

I cannot imagine a choir director visibly directing the hymns and anthems purely for the sake of being seen, any more than I believe the preaching minister might use gesticulations for such a vain purpose. Nor do I think this time beating is a crutch, any more than is the steering wheel of an automobile a crutch to a driver. Without the steering wheel, chance is you only hope your car will go where you wish it to go.

Many thanks to TOGETHER for a wonderful family medium and the opportunity to give expression of opinions in friendly Christian discussion.

Hitchhikers Help, Too

RON STONE, *Morningside College*
Sioux City, Iowa

It may interest Mr. Daniels [*Don't Get 'Thumbed' Into Trouble,* July, page 30] to know that I've hitchhiked 11,000 miles without being accused of even one crime. My record is similar to that of dozens of other young men at Morningside who think their finances should go toward education rather than to paying for an automobile.

Conferences, State MSM [Methodist Student Movement] Council meetings, and trips home are possible to thousands of students only because of the generosity of many drivers. Salesmen, trucke and people traveling alone are ma times kept awake by hitchhikers pick up as traveling companions. In opinion the helpful deeds done hitchhikers—the changing of tir warning of danger, and the provision interesting company—are much mo numerous than the isolated deeds violence that Mr. Daniels chose to pro his point.

Correction on Alaska!

JOHN A. McNEES, JR., *Senator*
Alaska Legislature
Juneau, Alaska

As a consistent reader and a subscri er to your very fine magazine, TOGETH and a lifetime Methodist, I find I have take exception to one statement.

The last paragraph of the news sto *Methodists Help Shape Future of 49 State* [August, page 70], begins: "A though Alaskan aborigines are large unchristianized . . ." Where your writ got his information, I cannot imagi

From one end of Alaska to the oth you will find the influence of the vario mission groups in Alaska is stro among the Alaskan Indians, Aleuts, a Eskimos. Wherever there is a villa even a very small one, you will fi one of the mission groups active a interested among the native peoples Alaska. Not only that, you will fi that this has been true since the earli history of Alaska, whether during t time of the Russians or since Alask purchase in 1867 by the United State

Apologies! Maybe we can even t score by a fine color pictorial, Met odism's Stake in the Newest Sta *which will show up in the January i sue.*—EDS.

What Young Mothers Today Mi

MRS. SOPHIA BENNER
St. Louis, Mo.

I was glad to read *Country Deacon* [August, page 25]. Back in 1914, Trin Church of St. Louis had a deacone Miss Carrie Mann. She wore a bla dress and a little black bonnet with white tie.

I was in my early 20s. What a co fort she was when she called in r home. I would tell her all my troubl and she would say, "Mrs. Benner, up pray about it." I only wish the you mothers of today could have a deaco ess who would come to their homes a pray with them.

Diorama: 'Bro. Van' in Saloon

JOEL F. OVERHOLSER
Fort Benton, Mont.

The article, *Saint in Stirrups* [Ju page 18] by Paul Friggens, about t Rev. William Wesley Van Orsdel w

d with great interest here. In Fort
ton's museum is a diorama honor-
the memory of Brother Van.
was adapted directly from a 1954
eant which included as one scene
ther Van's first service in Montana
June 30, 1872. Some claim the Four
ces saloon in which Methodism's
t loved Montana minister reputedly
his initial service never existed,
the late Vernon E. Lewis, long a
r of the Fort Benton church, con-
led that Brother Van would have
e just as the old legend said.

Bro. Van: Sermon in saloon?

rly day Montanans were a tolerant
ble; more than one bartender cheer-
closed down his business while an
rant minister brought a Gospel
sage. Brother Van was one of those
made his way past that tolerance
the hearts of rugged, self-sufficient
tiersmen.

Brother Van Preach in Saloon?

RRY E. CHAPPELL
ired "Circuit Rider"
eat Falls, Mont.

e in Montana doubt that Brother
preached in a saloon his first
ay in Montana, in June, 1872,
he had just arrived on the *Far*
at Fort Benton. (Alson Jesse
's biography, *Brother Van,* which
ds it, is not correct in many de-

was the Brother Van of later years
made friends of all sorts of men
was "welcomed" in saloons, etc.
n't believe that as a young lay
cher from Pennsylvania he would
thought of a saloon as a place to
a service.

ther Van's Nurse Remembers

RS. LOIS WILSON, *R.N.*
nney Farms, Fla.

int in Stirrups was of special inter-
to me for, as a student nurse at
tana Deaconess, I had the privilege
haring in caring for Brother Van
ng his last illness there.
him all nurses were "angels-of-
y" and whatever we did was quite
right with him. One request he
e frequently, I recall, was for the
-Song [In the Garden] so at least
once a day two of the Deaconess nurses stood at the foot of his bed and sang:

I come to the garden alone,
While the dew is still on the roses . . .

It never failed to have a quieting affect, and he would drift off into sleep.

In a visit sometime during the year previous, Brother Van, in a talk to the nurses, said someone had called him the "Father of Montana" but as a bachelor he didn't think it proper to be called a father. Then throwing his head back, he laughed so heartily everyone joined.

'SSS'—Soap, Soup, Salvation!

W. F. OGLESBY
Morro Bay, Calif.

In the article, *Saint in Stirrups,* Brother Van was reported as singing *Diamonds in the Rough.* I knew the song's author, Charley Byron. He helped me in a series of revival services in small railroad towns northeast of Nogales, Ariz., in 1899. He was a converted clown, an Englishman with a full-blown cockney accent.

Someone once asked if he was Lord Byron. "No," he said, "the Lord's Byron." He came from a city mission at Fort Worth, Tex., where the watchword was "SSS" meaning "soap, soup, salvation!"

Started Church in Idaho, Too

DON IAN SMITH, *Pastor*
Salmon, Ida.

Because of our great interest in Brother Van we enjoyed the article, *Saint in Stirrups,* and the picture, *'Brother Van' Shooting Buffalo.*

Though without doubt Brother Van belongs to Montana, it is an interesting bit of history that our church in Salmon is the first of the churches started by Brother Van that is still active. It was founded by Brother Van in 1873 as a part of the Virginia City, Bannack, Salmon City Circuit. A beautiful carved wooden sign in our church yard tells those who pass by that this church was founded by Brother Van. The memory of this great man has been a constant inspiration to us.

Waited 19 Years for 'Miracle'

HENRY RATLIFF, *Pastor*
Hartford, S.D.

I have just read, cover to cover, the most recent issue of TOGETHER. To think, I had to wait 19 years for this to happen! Each issue is a new miracle in religious journalism. You are mightily strengthening the churches.

Still Have 'Those Who Stone'

MRS. E. MORRELL
Sacramento, Calif.

This is in response to the letter by Mrs. Raymond W. Jones [July, page 6], commenting on the article about unwed

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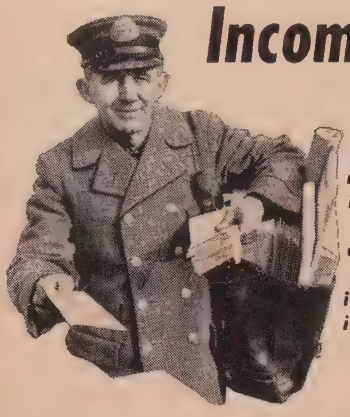

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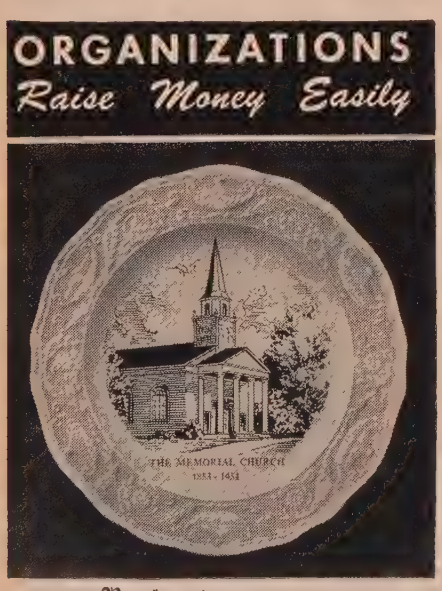

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mothers [*Haven for Unwed Mothers*, June, page 13]. . . .

Such blessed places as havens for unwed mothers help to even the score a bit—a very little bit—in a sin in which one is punished unmercifully while the other often goes scot-free. In spite of what Jesus said to the adulterous woman nearly 2,000 years ago, still there are those who "stone" them!

The trouble is we are not yet completely free from the days when a woman was owned, bought, and sold. And the pure girl brought a higher price than the one who was not.

Let's not boast too much about our civilization.

Adventure & Inspiration!

MYRTLE DUDLER
Denver, Colo.

When the August TOGETHER arrived, I stopped my household chores to thumb through it. Imagine my delight to see a familiar face just inside the back cover—the Rev. Ralph D. York and the California trailcampers [*They Climbed the Highest Mountain*, August, page 75]. Having been members of the first and second years on the trail, my husband and I can vouch for the unique adventure and inspiration. More people should share the experience!

. . . And for Non-Methodists, Too

ELIZABETH B. CUMMING
Streatham, London, England

I am a Methodist, from a Methodist family, and my nephew is a Methodist minister, as was my uncle years ago. I certainly find much inspiration and interest in your happy, colorful magazine and trust the circulation is wide among Methodists (and others) in America.

TOGETHER'S *net paid circulation is fast approaching 1 million—but a growing number of subscribers are not Methodist. Indeed, one Congregational church has adopted the All Family Plan to send the magazine to all homes represented on its rolls.*—EDS.

He Has 564, Wants More!

ROBERT B. St. CLAIR, *Pastor*
Commercial Point, Ohio

Thank you for printing my name in your *Name Your Hobby* column [January, page 62]. To date I have received 564 church bulletins from 37 states and three foreign countries. I hope to receive a church bulletin from the missing states. Thank you for your help.

On a Paul Revere Bell . . .

ERNEST A. MILLER
South Miami, Fla.

May I say a word on Donald Culross Peattie's *The Bells in Our Lives* [August, page 20]? After my retirement from the Methodist ministry, served a small New England Congrega tional church in Groveland, Mass. It ha one of the few bells made by Pau Revere. I climbed to the belfry one da and read on it: "The people to th church I call, To the grave I summo all."

Naturally this is a bell in my lif

Chain-Reaction Gratitude

MRS. HOWARD L. SMITH
Gibbstown, N. J.

Thank you for reprinting Andr Maurois' *A Loan of Honor* [Augus page 15]. When I was a music studen a well-known teacher in my tow taught me privately—without cost. No I, in turn, have passed along to talented young woman the knowledg so freely given me. I am certain tha she, too, someday will pass along th "silent loan." Is there any better wa to say, "Thank you"?

Tithing vs. Taxi Driving

JOHN HENRY SOLTMAN
Auburn, Wash.

Your news item, *Urge New Spiritu Offensive* [August, page 69] reports special year of enlistment beginning i March, 1959, growing out of a convoca tion in Washington, D.C. The goals ar personal evangelism, added membe for church and church school, an other fine things. I approve. But wha has happened to the "massive efforts to enlist Methodists as tithers durin 1956-60? This crusade is written int our *Discipline*, page 214.

Why not put more emphasis on tith ing? It will put new life into any pro gram to enlist members and it wi make forever unnecessary the need o pastors to drive taxis to help the church

'Everyday Practical Religion'

MRS. H. D. JONES
Indiana, Pa.

I cannot help replying to the minis ters who object to TOGETHER as not bein religious. That is exactly why my fam ily and many others I know are readin it. They are receiving everyday practi cal religion in a magazine with appea

"Shine, Mister?"

SSING MISSIONARY. The Board of Missions still has no word on the Rev. Lester E. Griffith, Jr., who disappeared August 18 in Algeria. Mr. Griffith, a Methodist missionary in the area since 1952, may have been kidnaped by Algerian rebels to give medical aid to their wounded. The Board is working through the State Department and French authorities to find him.

SCENE-MAIL CRACKDOWN. President Eisenhower has signed two bills giving the Post Office tighter control over obscene mail. One permits prosecution of offenders where the material was deposited or received. The other gives the Department broader powers over the type material which may be seized.

EP 'GOD' IN CONSTITUTION. A Pennsylvania State Commission on Constitution Revision has agreed to keep the word "God" in that portion of the state constitution dealing with qualifications of officeholders. A proposal to strike the word brought a flood of protests.

-OMB EFFECTS CONTINUE. It is 13 years since the atomic bomb was dropped over Hiroshima, but its radioactive effects still cause one death every 5½ days. So reports the Rev. John W. Wilson, associate secretary, Minnesota Council of Churches, who has just returned from Japan. Mr. Wilson also says 230,000 Japanese are still registered as needing medical treatment from atomic sickness.

R CO: REDUCED SENTENCE. The Marine Corps has cut one year from the two-year term given Pvt. Peter H. Green, 19, of Evanston, Ill., but has affirmed a bad-conduct discharge for him. Green, a Methodist who has been seeking conscientious-objector status since March, 1957, was convicted by a general court-martial of discrediting the Corps in public statements, of being disrespectful to officers, and of being AWOL. Defense counsel plans to appeal his case to higher military tribunals.

WORLD-COUNCIL BUILDING. Construction is scheduled to begin next year on a new $2.5-million headquarters building for the World Council of Churches in Geneva, Switzerland. The 236-room unit will be near the UN and other international centers. Completion date: late 1961.

(More church news page 63)

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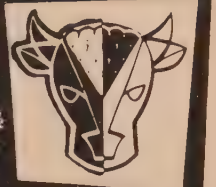

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"You know, Postum's really good, doubly so because I sleep and feel so much better. My wife says I look and act younger, too!"

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✠ *Personal Testimony*

Start the Day With God

The author, chairman of the department of religion, Beloit College, finds the way to make work meaningful is merely to "present our job and ourselves to God for his baptism."

By David Wesley Soper

JESUS TAUGHT us many things; among others, how to live and how to die. Of these two, it is far more important to know how to live. How, at the moment of death, can you say, "Father, into thy hands I commend my spirit," unless you have long formed the habit of saying: "Father, into thy hands I commend my life"? The key is in being a *growing* Christian.

A growing Christian is one who begins each day with these words: "Father, into thy hands I commend my life today." The growing Christian begins his day with this prayer because he knows he is not sufficient unto himself. He wants knowledge greater than his own to direct the day; strength greater than his own to sustain him; goodness better than his own to surround and flow through him.

A growing Christian father begins every day with the prayer: "Father, into thy hands I commend my family—throughout this day and night. Let thy love and power, thy faithfulness and fruitfulness, today surround and fill my wife, my son, my daughter, myself." It makes all the difference in the world whether a father begins the day with the surrender of himself and his family to the care of all-wise Love.

A growing Christian faces every hour of trouble with: "Father, into my hands I commend this crisis. Let thy wisdom and strength prevail in this hour of trial. Bring thy good out of this evil, for everyone." Whether a man faces crises with, or without, surrender to a wisdom greater than his own is important.

A growing Christian is one who surrenders his leisure time and, even more, his daily work to God—all the time. Every day he offers his job and himself to God and says: "Father, into thy hands I commend my work today. Make this job of mine a channel of thy quickening presence and power. Make me a blessing today, not only to myself, but to everyone. Guide me in the midst of my work, and make my work thy work. Through my work today bless, strengthen, and quicken all with whom, or for whom, I work." It makes a difference whether a man presents his work to God every day—that a knowledge, a strength, and a goodness greater than his own may fill it.

Many of us spend most of our time griping about our job. The more profitable thing is to present our job and ourselves to God for his baptism of poise and peace.

Life is important. Our daily life can be a wonder—or a waste of time. The difference between a useful life, ablaze with the glory of God, and a life which fails to justify the space it takes up, is just the daily prayer offered from mind and heart: "Father, into thy hands I commend my life, my family, this hour of trial, my leisure, and my work. Let thy quickening love for everyone flow into me, and through me in blessing and strength for all."

Bright new day begins when Minnie Poo, the family pet, gets up early to bring in the paper each morning.

At breakfast, Dorothy in charge, the Detweilers could be any one of a million homes starting the day.

Meet: Methodi

Jim, here testing motors of hydraulic landing gear systems, earns his daily bread at Lockheed where he puts sound Christian ethics to good use while in the plant.

OUTSTANDING Christian devotion to church, home, community —and to one another."

That sums up the James Detweilers of Burbank, Calif., 1958 Methodist Family of the Year—the kind of folk you'd enjoy having as neighbors. They came to Chicago, October 17-19, to attend the Third National Conference on Family Life as guests of TOGETHER. The family is featured on our cover this month.

It was not easy for judges to select one family from the hundreds nominated. The choice was finally made because the Detweilers so well typify Methodist families the country over who put Christian ideas and ideals into their lives seven days each week.

Withal, they're a happy, healthy, fun-loving five who enjoy doing for others. Mr. Detweiler, 47, an Ohioan, is a research engineer with Lockheed Aircraft Corp. His wife, Dorothy, is a Nebraskan. They have been

Somewhere in Burbank, another teen-age girl, probably also in hair clips, answers Jeanie's telephone invitation to the church youth meeting.

mily of the Year

A Together in the Home feature

rried 25 years, moved to Burbank en Jim joined Lockheed 15 years .. Their children are Douglas, 17, nette, 15, and Richard, 11.

As individuals and as a family t they are completely dedicated hrist," says their pastor, the Rev. ndall Phillips of Burbank's First thodist Church.

This shows up in all phases of nmunity life, either in leadership in quiet work behind scenes. eir church activities are numerous, ging from the father's role as lay der to that of the mother as gen- l church-school superintendent; m the devoted MYF work of both ug and Jeanette to Richard's role senior acolyte.

Like many another Methodist fam- the Detweilers are good neigh- s as well as good Christians. Meet m now as TOGETHER's photogra- r found them on a recent visit to ir sunny home in Burbank.

Day's end sometimes finds friendly Dorothy Detweiler playing hostess to one of her church groups, Jim's co-workers, or simply a social gathering of neighbors.

What family doesn't devote Saturdays to yard work, shopping, recreation! And what father doesn't like to don a chef's hat while pretending he's relieving his wife of kitchen chores?

Close mother-daughter relationship continues at the local dress shop where Jeanie views a chemise.

Husky Doug Detweiler, a champion swimmer, is now in college studying engineering. He headed his Hi-Y and MYF groups, is a "do-it-yourselfer" like his father.

orothy, superintendent of the church school,
esents the Sunday morning devotion.

Jim (in robe, nearest camera) usually assists
his minister during the morning worship service.

"As a family," says their pastor, "it is their desire to grow in their prayer and devotional life and, with humility of spirit, ever to serve the needs of Christ."

Moslem and Christia

By DOROTHY THOMPSON

Split apart by religion for centuries, they forget that in religion they also have the basis for co-operation, holds this astute observer of global problems.

SOME years ago, I had an audience with King Idris I, the desert chieftain and Moslem religious leader, who has become the first king of Libya. Because of a previous encounter with an Italian journalist whose report had caused him trouble, I was granted the interview on condition that I would not ask or discuss political questions. So we turned our minds to religion, particularly to the possibilities for Moslem-Christian co-operation. I have been deeply interested in the movement promoting better relations between the two religions which has developed over the last few years and wondered whether he believed co-operation possible. I was amazed at the scope and tolerance of his views.

"God," he said, "has sent many prophets to bring his message to mankind. Moses was such a prophet. Jesus was one. We Moslems think Mohammed was the most recent and the greatest. The prophet is always a messenger. And the message to mankind is always the same."

I have pondered those words many times since then. I think the first message in revelatory religions is that man must recognize that there is a Supreme Power. Above the minds of men there is a Supreme Creative and incorporeal Mind and the first duty of man is to recognize this—that he is not God.

The second message, it seems to me, is that God is benevolent to man as long as man keeps his commandments. He is all knowing, all loving, merciful, and kind, and his commandments are designed for the preservation of man, not his destruction. The qualities that preserve man as a person and as a race are what we call "good"—which literally means of God. The qualities that encompass man's destruction are evil.

I was brought up in a parsonage in a highly theological atmosphere. As a young person in a modern university I found some of the credos I had been taught—credos that grew up long after Christ—incompatible with any reason I could apply to them. And since I could not then, nor can I now, believe that the Creator had endowed man with reasoning faculties in order that he should abandon them, it seemed to me that faith without the support of reason was a poor thing.

But to all of us come experiences and trials—and I include intellectual experiences and trials—that require a different sort of insight than comes from the reasoning developed by the scientific method. It has, for instance, no answer to the age-long human question, "Why was I born and to what purpose do I exist?" Yet I submit that it is impossible to live as a fulfilled human being; it is impossible to be happy in any deep sense of that word; it is impossible even to be a person—as contrasted with being a mechanical function—without finding an answer to that question.

It happens that I found that answer in the *Evangelium,* in the record however faulty, inconclusive, and even in minor matters contradictory of the life and actions of Jesus, what he taught his disciples, and in the effect that he had upon them and upon the "multitudes" who followed him. As a mature young woman, I approached the Gospels as though I had never read them before. And I saw revealed in them what Jefferson, an agnostic, nevertheless called "the most innocent and sublime personality of whom history has a record."

I observed something else—namely the intense *reasonableness* of all that he taught. His disciples were simple men, fishermen and craftsmen. He spoke to them largely in parables drawn from the nature around them with which they were all familiar. He instilled into them the wisdom of nature, the wisdom of its Creator. He evolved for them a system of hu

an Be Friends

ammed bade his followers, no matter where they were, to pray five times daily—a rite still observed by pious Moslems.

behavior in harmony with nat- law. Implicit in that law is that reap what we sow and that all we do returns. Hatred begets ed; aggression releases aggres- —there is always a "massive re- ation."

e also taught that the sin—the —is not initiate in the action but ts precedent thought or desire. If do not make peace with your ther when he is in the way of it, have also invited the conflict ugh your brother may touch it He counseled resistance. He was sister unto his bodily death. But were not to resist evil with evil, overcome it with good.

What Jesus despised above all was ocrisy. "You Pharisees, scribes, ocrites!" was the ultimate expres- of his holy wrath. For the wom- aken in adultery and about to be ned to death, he had only compas- sion and the admonition to "go and sin no more." He understood the limitations and temptations of the flesh. Those whom he attacked (and who ultimately encompassed his death) were the self-righteous, the intellectual and religious leaders who, having the capacity to see truth and the power and position to lead men in the way of truth, bartered away their mission, set up booths in the temple for raising money—and eventually bribed the temple guards falsely to testify against him before Pilate.

The hypocrite is the worst of sinners because he knows what he is doing. He polishes the outside of the cup to conceal the filth of its contents. He whitewashes the sepulcher to deceive about its content of dead men's bones and all uncleanness. He is the politician who dresses up his appeals to ruthless pressure groups with such words as freedom, democracy, humanity. He is the intellectual who debases his knowledge to serve the gutter; the lawyer who will defend the basest criminal for a fee; the craftsman, manufacturer, or worker who produces shoddy goods under a slick exterior; the scientist who turns his knowledge of the forces of the universe to the service of the utmost destruction of humanity and civilization.

In Venice, on stone pillars that support the Palace of the Doges, are depicted the vices and virtues. The vices—pride, envy, lust, anger, gluttony, and sloth—are recognized as such by both Moslem and Christian, just as temperance, fortitude, justice, patience, and humility are recognized as virtues. Moslem and Christian could readily agree on a definition of a good and a bad man. Between Moslem and Christian there is little

disagreement regarding personal ethical values, and these should, I think, be mutually restated.

It is, however, in the application of these personal ethical values to the governing of human society that I see the greatest need for co-operative activity by Moslems and Christians. For something extremely disturbing has been developing within all modern civilization. It is the extreme dichotomy between what men believe and practice as individual persons and what they practice, or is practiced in their name, as groups, nations, and societies.

As a journalist I have had occasion to encounter mobs. I have seen Communist mobs; in my own country, one lynching mob; Arab mobs, and a Bulgarian mob in which I was caught and almost killed. The horrifyingly characteristic thing about the mob is that it is not composed of persons, but of a mass displaying every sign of hypnosis—of a complete suspension of personal inhibition or will. There are ways of inducing this, one being the mass chanting of slogans; any person, not of a mob, who tries to break this hypnosis invites instant destruction.

The mob spirit, though it may find no more violent expression than herd-mindedness, tends to pervade all collectives—and technological civilization tends to create such collectives, with the consequent depersonalization of the individual. This, to me, is the greatest evil and danger of our times, and one with which the 500 million believers in Islam and the 800 millions who profess Christianity can best come to grips in co-operative endeavor.

Technology, like modern war, consists of assembling, not men, but functions. We speak of "processing" immigrants, soldiers, and even school children. Men are "channeled," "fitted into the right groove," "geared to" this or that activity, and they are "interchangeable" like spare parts. Even man's psychic life is analyzed by statistics in an attempt to establish a behavior norm.

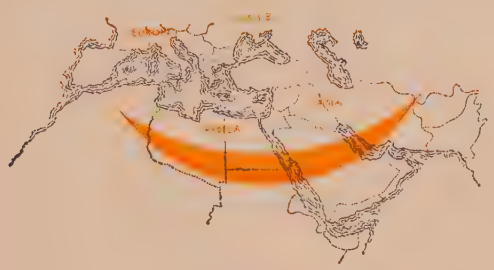
The formidable efficiency of technology is being transferred largely unconsciously to become a measure of human efficiency. And this, unless it is halted, may well be the end of man, as *man,* as human and religious divination have conceived and revealed him. For man is not a machine. Men have created machines But they have never created, nor wil they ever create, a man.

Measured by the strictly functiona machine, man is deplorably ineff cient, for a large part of his nature i perpetually at war with his reductio to a function. Deep in him is th desire to live a whole life, to be a peace within himself and with hi whole self, to be creative, self-rea ized, and self-directed. He wants t be good—not according to an ex ternal collective standard but accord ing to an internal self-realize standard. The division of the per sonality, its fractionalization, is driv ing people crazy in the exact medica sense of the term.

Now Western Christians and th Russian Communists are extendin technology to the civilizations of a the world. It may well be that w are not, thereby, aiding humanity i the sense of humanity as the assem blage of human minds and souls We shall not be doing so unless sid by side with technological develop ments there awakens realization o its dangers and of the absolute neces sity of protecting and elevating ma as a unique human personality.

The time has come for both Islan and Christianity to assert that ma was not made for technology, bu technology to serve man, and that it satisfaction of his material desire cannot be purchased by the subjuga tion of his mind and his soul. Fo man does not live by bread alone bu by every word proceeding from God This is the message of Jesus an Mohammed. As Moslems and Chris tians, adherents of the two larges and most nearly similar of the world' faiths, our co-operation can and mus be that of devoted messengers, eac of his own faith, proclaiming to gether "there is no God but God."

I do not speak of Moslem-Christia co-operation from the viewpoint of Christian theologian, a student o comparative religions, or a schola of human cultures. I approach th subject as one who is, or is tryin to be, a Christian, to exemplify—in sofar as the limitations of my natur permit, and it falls far short of sain hood—those precepts of respect fo truth, mercy, forgiveness, humility and charity taught and admonishe by him whom I do not hesitate t call the Lord and Savior of my soul



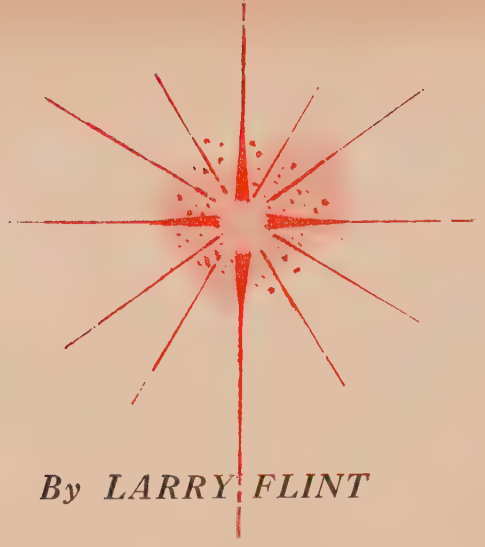
Islam's Wide-Swinging Crescent

MOHAMMED was born in A.D. 570 in Mecca, deep in western Arabia. His militant followers circled North Africa to invade France, but were repulsed at Tours in 732. Centuries later Christians staged the Crusades, vainly striving to wrest the Holy Land from the Saracens.

Discovery of fabulously rich oil fields in the Near East has again focused Western eyes on that strategic land—and, tardily, its religion. Moslems accept the Old Testament and stress the precepts of Jesus to forgive and to be kind. Mohammed's teachings are recorded in the Koran.

Believing that common denominators of beliefs could lead to co-operation, a group of Moslems and Christians set up a "Continuing Committee" four years ago with headquarters at Washington and Damascus. Its special representative, touring Moslem countries last summer, is the Rev. Alvah I. Cox, North-East Ohio Conference of The Methodist Church.

man ponders love and finds . . .



We're Missing the Star

By LARRY FLINT

A BOY and his dad stood hand in hand at the airport, their faces turned to the sky. It was a night for watching. Overhead was a moving spectacle of the air age, and the father, knowing a boy's heart, had brought his son to see it.

The light of jets, high and hurrying, sliced the heavens where, brighter than its myriad mates, one magnificent star shone like a mighty lamp as if to light the arena for man's display of progress. Slower, larger planes blinked lazily in and out of the field.

The father, eager to fill the lad's mind of wonder and delight, pointed to a giant, lighted airliner approaching and said, "Look!"

"But Dad, we're missing the star!" the boy replied.

In recent months, I have read and appreciated the writings of scholarly men and women on a human problem: incompatibility in marriage. To evaluate the need for instructive treatment of this intimate subject would be to deny the divorce court's bulging docket. To quibble over the propriety of dealing frankly with it in print would be stuffy in this adult age.

Sex being God's plan, it seems nothing to rejoice, rather than blush, about. And since it is one of society's major arenas of moral conflict, it seems mature to admit that men are masculine and women feminine, and to try to do something about whatever problems the fact engenders.

Yet, I have read with concern the experts' diagnoses of what is wrong with some marriages, and the curative prescriptions, mainly physical, they suggest. Each left me with the echo of the small sky-watcher's voice crying into my ear: "But we're missing the star!"

The star! What is this thing the experts are missing? Paul says magnificently: "If I speak in the tongues of men and of angels . . . And if I have prophetic powers, and understand all mysteries and all knowledge . . . but have not love, I am nothing."

Nothing—without love! There is, in this life and surely throughout all the rest of eternity, nothing without love.

And with it, there is everything!

Love is important for these reasons: The romantic relationship is the area of vital choice between the dead-end road to sordidness and failure and despair, and the sunlit highway to the Glorious Adventure; and it is mightily essential that we know the identity of the one thing—the star—whose limitless power can guide us. And it is necessary that we know the truth.

Trying to describe love is like describing God—humanly impossible. There is, of course, much, much more than the physical in the love between a man and a woman, if it is true and not counterfeit. It is something transcendent, infinite, something that glorifies life and fills the heart to overflowing. And it is timeless.

It is my deep conviction that most, if not all, of man's major, unnecessary troubles spawn from his failure to comprehend that love—all love—is the Creator's superlative gift of himself to man: the one spark of divinity which God, who is a spirit and who is love, has endowed to man, and by which he has created man in his own image. No man lacking love in his heart could be in his Maker's true likeness, because, by biblical identification and in the multiplied experiences of men, God is, in all certainty, love.

What, then, having this spark of God within us, can and must we do with it? We must recognize that true love between a man and a woman is divine. And to fulfill life's keystone mission, its possessors must keep it aflame and growing in their hearts. It must be made a beacon of hope, a dream, an uplifting light to the young—the star which, in the romantic experience, they must not miss.

But how? Love must be sought, with the seeker knowing what he seeks. There must be planted in the thinking of the young the aspiration and hunger to love—deeply, purely, divinely; the awareness that there is this kind of love; the hope and faith and eagerness for the Glorious Adventure of walking hand in hand and heart to heart with someone truly loved.

This, then, is the star the experts missed: love, recognized as the divine spark, God's image in the human heart. This is the star you will see in the eyes of those at the marriage altar, truly loving; in the eyes of men and women who have found heaven on earth, who need no words to remind them of the joy in their hearts; in a mother's face as she bends adoringly over her sleeping child.

Love—the love between men and women—needs to be lifted up. Up, in the minds of all of us, to where it comes from; to its authentic state of divinity; to the realization that love is God.

Manners and customs change with the times, but befuddled thinking of our day must not be allowed to cloud the fact:

Unchastity Is a Sin

By PHYLLIS McGINLEY

MOTHERS, even the wisest of them, are improvident creatures: they never really believe their children will grow up. It isn't that they do not plan. Their lives are feverish with planning, the paths behind them littered with discarded maps and charts and abandoned strategies. It is simply that parenthood is such a hand-to-mouth existence, such a series of skirmishes won (or lost), that they can only live, like soldiers in the field, from day to day.

Sufficient unto the hour is the crisis thereof. Babies must cut molars, kindergartners start off to school, little boys break windows, and little girls their hearts at dancing class. Each peril has to be faced as it is encountered—the first fib, the measles, the naughty word, the sprained ankle, and the explanation of sex . . . every event is an emergency for which there can be no real preparation except love and common sense.

And then suddenly a mother looks about her and her children are children no longer. . . .

How trivial seem those old anxieties—the tantrums and the tonsillectomies, the disorders and the disappointments, the bad grades, and the poor postures, and the braces on the teeth! Even the most desperate situation had this consolation—that however inadequate her hand, it was there to be reached for. She could interpose herself between the child and life.

Now that must change. Our daughters (for since I have only daughters, I must speak of the gender I know) must climb the rest of the way nearly unaccompanied, and it wrings the heart. For perhaps they have not quite recovered from adolescence. They are still unsure of themselves. They still keep diaries, which they lock away in secret drawers. They worry about their complexions and are touchy about their friends and take a gentle suggestion as a personal affront. But they have driving licenses and a clothes allowance, and the boys they bring home are growing up to their ears and speak condescendingly to adults in manly voices. Next year or the year after will bring college or a job. It will also bring either love or its facsimile.

What then shall I, what shall any mother, give them for an amulet against the dangerous journey they must take alone? For we know, unfashionable as it may be to say so, that the dangers are real. . . .

Surely no one would be naïve enough to think that little biological chats about conception and bodily structure are sufficient. Our daughters have known for a long time just how babies are born, and have accepted we hope, their theoretical knowledge of sex gravely and sweetly. But the tides of spring run strong. Home ties are breaking off, and to the confusion of new voices and circumstances and the competition for popularity will be added the pulse of their own blood. Curiosity, even, will have its urgent pull.

Admitted that illicit sexual adventure is a peril, at least for what used to be called "marriageable girls," what memorable word can we teach them they can repeat like an incantation if the tide should become a threatening flood?

I have talked this over with friends and psychologists. I have read the brochures and the textbooks. I have also thought about the problem deeply, and I know what I, for one, shall do. It's an iconoclastic thing; it has not been mentioned at all in any of the dozens of pamphlets and tomes I have dipped into. But it seems sanest. I shall remind my daughter simply that there is such a thing as right and such a thing as wrong. I shall commit the dreadful heresy of talking about sin.

Now sin has always been an ugly word, but it has been made so in a new sense over the last half century. It has been made not only ugly but passé. People are no longer sinful, they are only immature or underprivileged or frightened or, most particularly, sick. And I think it has no doubt been helpful to some unfortunates to find themselves so considered. But my daughters and yours are fairly brave and certainly privi-

READER'S CHOICE

This thoughtful article by Phyllis McGinley, also a noted writer of verse and of children's stories, so impressed Mrs. G. Henry Swain Jr., Nashville, Ind., that she was first to nominate it as a TOGETHER Reader's Choice feature. We reprint it here, in condensed version, with permission of *Good Housekeeping*, where it first appeared in August, 1954. To nominate a favorite article or story (only one, please), tell us the title, author, and where and when it appeared. If you're first to suggest it, and it is used, we'll send you $25.—EDS.

My daughters shall be told that there exist a moral law and an ancient commandment and that they do wrong to flout them.

ed and more mature than we ght have hoped; and if their souls been sick, we should have known efore this. My children would be e themselves mortally insulted to e their misdemeanors classified llnesses. In our household we have er been afraid of sin as a proper in.

n fact, although until now we e never used the word in connec- n with matters of sex, we have nd it a subject of fruitful discus- n. We think it is sinful to slander our neighbors. We believe that stealing and cheating and bearing false witness are sins. We think dishonest politicians are sinners. Once, when intolerance raised its unattractive head, we disposed of it readily. We refused to repeat all the windy arguments that have become the standard clichés; we just said that anti-Semitism, like every other artificial bias against one's fellow man, is a sin. And that—as nearly as is humanly possible—was that.

And while I find some writers inane to the point of vulgarity (one author even suggested coy things to say to "break off a petting session"), others have set down superbly reasoned appeals for chastity. But how strong is reason against a tidal wave? I think conscience proves a superior shelter. My daughters shall be told that there exist a moral law and an ancient commandment and that they do wrong to flout them.

And now, against my critics (who will be many if they are well versed in the gospel that has its ultimate evangelist in Dr. Kinsey), I should like to argue the wholesomeness of treating extramarital relations as sinful. For that is what I do consider such teaching—wholesome and even effective.

To begin with, sin implies goodness, and the young love goodness with all their hearts. We all know what idealists they are, how fiercely they react against injustice and cruelty, how they hate hypocrisy and cant. To take away their delight in virtue, to tell them that they must withstand temptations because temptations are merely urges toward immature behavior, is to give them stones when they pant for bread. It is to weaken the muscles of their characters.

In the second place, it is confusing. I think we have all argued too much with our children in this generation. It has been drummed into our ears that we must explain the reasons behind every taboo and we, in turn, have drummed these reasons into their ears until they are nearly deafened. . . .

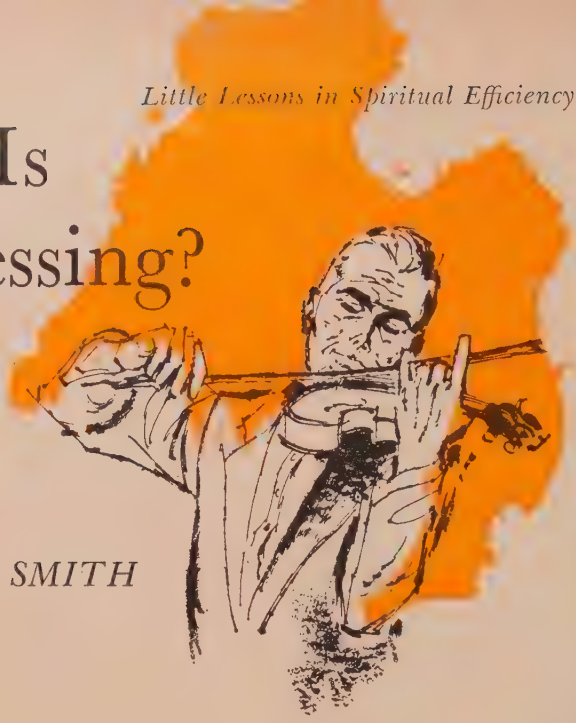
Just so, it is simpler to treat sex morally than reasonably. Moreover, believing in sin is a kind of tactful armor. A girl might find, in a given situation, that it was better to tell a young man that he was doing wrong than that he was being a social dunce. His self-esteem would suffer less.

"But how about guilt?" ask my opponents. "When the young believe in sin, they must necessarily feel guilty if they commit it. Is not that destructive?"

From my fallible viewpoint, I do not think so. For sin implies forgiveness. One who has done a wrong can be sorry and recover. If he is generous enough, he can even forgive himself. But how does one go

Little Lessons in Spiritual Efficiency

What Is a Blessing?



By ROY L. SMITH

NO PHRASE appears more frequently in our prayers than the petition that God will "bless us." Let's investigate its meaning.

Probably most of us, in asking God to bless us, have in mind something pleasant. Perhaps we are seeking peace of mind or release from tension. Or maybe we hope God will express his approval of what we are doing by granting us some special measure of success.

According to the common experience of all of us, however, blessings often come in the form of hardships, heavy loads, testings, or severe demands. Could it be that, in praying for blessings, we are actually asking for these?

Henry Ward Beecher once told about a woman in his congregation who prayed that God would make her a patient person. And God, in answering her prayer, sent her a stupid servant. Therewith she had to become patient!

It is easy to pray for some divine intervention that will save us from anxiety, defeat, or exertion. But to ask for a situation which demands our utmost in the face of extreme opposition is an entirely different matter.

A youthful violin student came home gleefully one afternoon, reporting that his teacher had assigned him "one of the most difficult concertos." Happily, he described how the assignment "shows that he has confidence in me and gives me the chance to show what I can do."

Only rarely do we hear anyone pray that God will bless him with the bestowal of hard tasks, difficult problems, or excessive responsibilities. Yet a year later the young violinist said, "That was the best lesson he ever assigned me," and an older Christian, in reporting on a severe situation, recalled, "That was the most valuable experience through which God ever called me."

It is a mistake to think of a divine blessing as some kind of holy labor saver. If God is trying to make something out of each of us, then he may bestow loads and problems on us to compel us to grow.

The captain of one college football team wrote home to his father complaining, "We will not meet any team this year that will really test us to the limit. I do not like it. I want competition that calls for everything we have." That young man coveted the "blessing" that required of him his supreme best.

The pains of life have the power to make great souls out of little people, and the problems of life have a way of making common men wise. That which robs us of the situation in which we have the chance to grow is not a blessing but a handicap. On the other hand, that situation which compels us to think, to exert every effort, and to invest our supreme powers is a blessing, even though it may be disguised as a hardship.

To pray for a blessing, then, may actually be to ask God for fresh assignments of difficulty, new responsibilities in untried fields, and unprecedented tasks.

To pray for genuine blessings calls for a fine quality of heroism.

To accept the mysteries of life as a summons to exert our last possible effort is to declare our dedication to God anew.

about forgiving oneself for a laps in taste or a gaucherie? We have al committed sins in our lives, mean nesses and angers and lies. But mos of us have forgotten them easily What we find hard to forget or t forgive are the silly things we hav said, the times we have been awk ward and doltish. It is one of m articles of psychological faith that girl (and perhaps the same thin applies to a boy) would find life les broken apart after a misguided lov affair if she could feel that she ha been sinful rather than a fool. And hope that all our daughters are sur enough of parental love not to le a sense of guilt destroy them i silence.

Now all this does not mean tha because I, like Coolidge's ministe am against sin, I am also against se or that my girls will get that impre sion. On the contrary, they will be lieve, I hope, that it is one of th moving graces of the world, far to magnificent a gift to be carelessl handled. We three women in ou house are proud of being women. W feel a little sorry for men, who ca never bear children or be wive Puberty was something welcome by my daughters with delight. S when I mention the moral standard they will understand that it is fo the sake of protecting this magnifi cence that mankind has slowly strugglingly been building for severa thousand years. Fashions in moral fluctuate. Puritan rigor gives way t Restoration license, and that in tur is drowned in Victorian severity. I is possible that much of our ow permissive nonsense will be frowne on by the generation now growing up. But right and wrong do no really alter, nor do their conse quences. And of this my daughter must be aware.

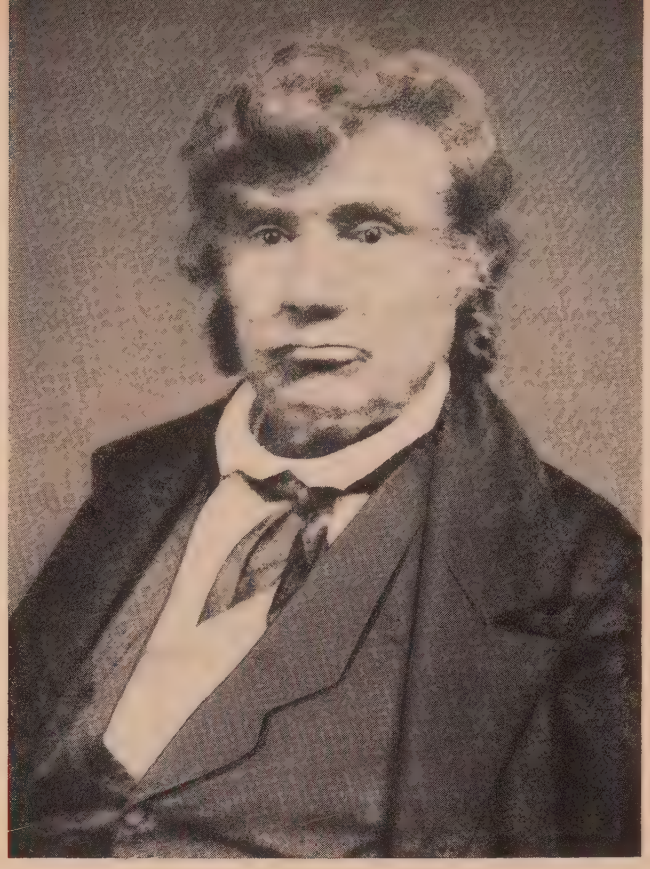
So what, in the end, shall I tel my daughters about chastity before marriage? Of course, I shall be sen sible and point out the ordinary so cial penalties attached to any othe conduct. I shall touch on the possible pregnancy, the untidiness, and the heartbreak. But I shall also say tha love is never merely a biological ac but one of the few miracles left o earth, and that to use it cheaply is a sin.

In fact, that is what I have already told them.

He moved with the frontier, preaching, praying, converting. He has been called

The Lord's Breaking Plow

By WEBB GARRISON
President, McKendree College, Lebanon, Ill.



Peter Cartwright—from an old photograph.

HE YOUNG lady tried to get se from me, but I held her tight. sently she fell on her knees. Some he company kneeled, some stood, e fled, some sat still, all looked ious."

o wonder they were mystified— seconds earlier Peter Cartwright walked on the dance floor with beautiful, ruddy lady." Black s flying as he tossed his head, the h-and-tumble "Kentucky Boy" ed more like a tinhorn gambler a parson. So it was natural that ould be invited to join Satur- night festivities in the lonely berland Mountains inn where ad stopped for the night.

ager to preach to these strangers, presiding elder saw his chance n invited to dance. He took his ner's hand, led her to the middle the floor. Then he waved the ler to a halt and began to pray. cribing the incident years after- d in his famous *Autiobiography eter Cartwright* (Centennial Edi- , Abingdon Press, 1956, $3.75), concluded:

While I prayed some wept, and t out aloud, and some cried for cy. I rose from my knees and menced an exhortation, after which I sang a hymn. The young lady who invited me on the floor lay prostrate, crying earnestly for mercy. I exhorted again, I sang and prayed nearly all night. About fifteen of that company professed religion, and our meeting lasted next day and next night, and as many more were powerfully converted. I organized a society, took thirty-two into the Church, and sent them a preacher."

Peter Cartwright had been preaching nearly 20 years when he formed that congregation. Himself a product of the U.S. frontier, probably more than any other man he symbolizes the down-to-earth role of Methodist circuit riders who followed slashed-timber trails into the pioneer West.

Son of a soldier who fought under George Washington, Peter was born in 1785. When he was five or six, his father was lured from Virginia into Kentucky by land sales. To attract settlers, the region soon to become a new state deeded parcels of 400 acres for $80.

Everywhere west of the Allegheny Mountains, pioneers lived off the land. Meat was killed with the fearful new Kentucky rifle, so accurate a boy could bring down a turkey at 90 yards. Men made their own tools and utensils, everything from hand-whittled churns to rough breaking plows with which to turn new ground. Women beat meal with pestle and mortar, made sugar from maple water. They drank sassafras tea, sometimes went years without a pound of coffee.

Every family raised its own flax and cotton, from which women made rough cloth. On rare occasions when each of the Cartwrights had new homespun shirts at the same time, Peter reports, "We thought ourselves so big as anybody."

According to his own account, the frontier youth was as rough as the hickory logs he split into rails. Before he was 16, he considered himself a seasoned gambler and horse racer. Converted during an early camp meeting, he joined the Methodist flock of which his mother was already an ardent member.

His piercing black eyes gave him a formidable look, partly offset by the broad-brimmed white hat which he wore at a jaunty angle. A born fighter who would have weighed in at 200 pounds, he dedicated his mighty fists to pounding for the Lord—pulpits by preference; heads if necessary.

A few months after Thomas Jefferson assumed office, the Cartwrights moved two or three counties farther west. Peter applied for a letter transferring his church membership, received in lieu of it a license to form a new circuit around the mouth of the Cumberland.

Wholly unaccustomed to discipline, the beardless exhorter found it hard going at first. He particularly chafed at the traditional Methodist practice of rising at 4 A.M. for an hour of Scripture reading and an hour of prayer. Fortunately, he came under the influence of a gifted and deeply pious guide. Destined to become the first American-born Methodist bishop, William McKendree appointed Cartwright to the Salt River Circuit —and personally directed him in a course of reading.

AT each quarterly meeting, the older man examined into the progress of his protégé. Cartwright was ordained deacon in 1806 by Bishop Francis Asbury. [See *Live or Die, I Must Ride!* August, page 32.] Two years later, at 23, he was made a presiding elder.

Already beginning to win fame as a pulpit orator, he was death on whisky drinking, tobacco, and coffee. Having taken Frances Gaines to wife, he found it impossible to support a family on the standard Methodist salary of $80 a year. So while traveling the 600-mile Cumberland Circuit, he often rode all day and worked his farm by moonlight.

Along with his colleagues, he moved to a new field of labor after each Annual Conference. So it was as a total stranger that he kept a preaching appointment nine miles from Nashville on a dark, rainy day. His congregation consisted of a single one-eyed man. So Cartwright sang, prayed, took a text, and cut his sermon to just 45 minutes.

Not many months afterward, the roughneck Methodist spoke from a fashionable Presbyterian pulpit in the Tennessee capital. Just as his sermon started, General Andrew Jackson sauntered in and leaned against a pillar in the rear. Sight of the hero of New Orleans threw the church's pastor into a dither. So he leaned over, pulled the coattails of his visitor, and whispered to him.

Cartwright, bellowing at the top of his voice, made the most of the interruption.

"Who is General Jackson?" he thundered. "If he doesn't get his soul converted, God will damn his soul to hell as quick as he will a Guinea Negro."

It was not racial prejudice which suggested the comparison. In the year of Peter Cartwright's conversion, Kentucky claimed 1,626 white and 115 Negro Methodists. Tennessee trailed with a listing of 631 white and 62 Negro members.

Growing tension over slavery was a factor in the circuit rider's decision to move West. Already distinguished as a mighty foe of both slavery and the devil, and twice a delegate to General Conference, he threw his worn saddlebags across the back of his pony and headed for Illinois. Late in 1824 he bought a farm in Sangamon County and made it headquarters for the remainder of his life.

As a seasoned presiding elder and camp-meeting preacher of note, it was natural for the Kentuckian to become a leader in his adopted state. A few months after his arrival, he began pressing for establishment of church-sponsored educational institutions. Himself self-taught, he believed that Methodism and the West needed a college. So in 1827, when 27 circuit riders from Indiana and Illinois were assembled in Annual Conference at Mt. Carmel on the Wabash, he offered a motion that led next year to establishment of McKendree College, named for the bishop who had guided his reading. Later, he played an active part in the founding of MacMurray College. As a member of the legislature, he introduced the first bill for a state college in Illinois.

From his recollections, however, readers gain the impression that he opposed education. Throughout the fast-moving account, he fumes at educated preachers who can't speak without notes. Nor does he give any hint that proper usage would require addressing him as "Doctor Cartwright."

Early in 1839, he persuaded trustees to confer an honorary degree upon his friend Peter Akers, then president of McKendree College. Two years later the same institution announced a like honor for Cartwright. Informed of the action, he snorted that Akers had it given out of sheer loneliness at being the only Methodis doctor of divinity in the West.

Because he was much in the publi eye and always partisan—never neu tral on any issue—it was natural tha Cartwright should be active in poli tics. Efforts to legalize slavery in Il linois pushed him into candidacy fo a seat in the state legislature.

His first campaign, waged in 182 brought an easy victory. Four year later he stood for re-election and re tained his seat in spite of the contes waged by a young veteran of th Black Hawk War—a gangling fel low Kentuckian named Lincoln.

Both men were keenly consciou of that fact when they faced on another in the congressional race o 1846. Lincoln was the Whig candi date; Cartwright, the choice of th Democrats. Throughout the Seventl Congressional District of Illinois, al the talk was of war. Neither ma said much about slavery, though botl were violently opposed to it.

Preaching with his usual fire dur ing the campaign, the presiding elde one evening used a familiar camp meeting technique. He asked al those yearning to go to heaven t signify their desire by standing. The he invited a like response by all wh wished to avoid going to hell.

Just one man in the entire congre gation kept his seat. "If you are no going to repent and go to heaven an do not want to avoid hell," inquire the preacher, "just where are yo going?"

"I am going to Congress, Brothe Cartwright," replied Abe Lincoln.

HE did, of course. Though Cart wright maintained active interest i politics until his death at 87, he neve again ran for public office. First an foremost, he was an evangelist an church organizer. His most vigorous debates were on religious rather than political issues. With far more vim than he used against Whigs, the old circuit rider attacked denominational leaders who baptized by immersion.

"Water! water! water!" he once growled after tangling with a Bap tist. "You might think that heave was an island and the only way t reach it was by swimming there!"

Such exchanges helped build the almost legendary reputation of the Methodist fire-eater. For, in an era

WAITING FOR THE CHARIOT

(*Mrs. Peter Cartwright*)

Can bare fact make the cloth of a shining poem?
In Sangamon County, Illinois, they remembered how
The aged widow walked a mile from home to Bethel Chapel
Where she heard the services and was called on
"To give her testimony," rising to speak freely, ending:
"The past three weeks have been the happiest
of all my life; I am waiting for the chariot."
The pastor spoke the benediction; the members rose and moved
Into the aisles toward the door, and looking back
They saw the widow of the famous circuit rider
Sitting quiet and pale in an inviolable dignity
And they heard the pastor: "The chariot has arrived."

—*CARL SANDBURG*

on newspapers were few, publicity word of mouth was sufficient to k the house any time Peter Cart- ght was scheduled to speak.

artwright carried a phial of pep- nint to bolster himself when he me unwell in the pulpit, but he led no stimulus when invited to . Time after time he rolled up sleeves and offered to trounce e ruffian who brought his loaded and whisky bottle intending to ak up a service.

allenged to a duel by one such w, the preacher accepted—and se cornstalks as weapons. After a ce exchange that proved to be fly verbal, the attacker came ler conviction and prayed so loud- ie could be heard over the whole npground. "It seems to me that at t a legion of very dirty little devils e cast out of this Major L," Cart- ght concluded in reporting, "It ased God to give him relief, and professed comfort in believing." ar from simple showmanship or igerence, the tactics of Peter Cart- ght were superbly designed to et needs of the frontier. Men at- tended a camp meeting of that era about as their descendants go to the movies. [See *Camp Meetings Grow Up!* July, page 74.] Every congregation represented a true cross section of backwoods society. Many a fellow who came from curiosity was caught in the spell of the preacher's message and left a baptized convert. Finely dressed young dandies, with their bosoms full of ruffles, fell upon the sawdust and prayed for forgiveness.

Peter Cartwright's autobiography remains a classic of Americana as well as of pioneer Methodism. Reviewed favorably by Charles Dickens and hailed as an important contribution to literature by James Russell Lowell, it makes exciting reading. Indifferent if not actually contemptuous concerning such worldly matters as literary success, he wrote the account for a single purpose—to challenge complacent religious leaders.

For, in his own words, his "small sketch of some of the perilous scenes through which early Methodist preachers had to pass" was designed "to show the Methodist preachers of the present day, the difference between walking on Turkey carpets, and eating yellow-legged chickens, and walking on mud and water, and eating nothing for days at a time."

Under leadership of Cartwright and his followers, Methodism grew with the expanding nation. Camp meetings attracted the masses and brought sinners under conviction; circuit riders moved with the frontier and kept converts related to the church. Created in 1800 to include everything west of the mountains, the Western Annual Conference claimed more than 30,000 members by 1811. In 1844, just 60 years after the Methodist Episcopal Church broke away from English control, it was listed as the largest Protestant body in America. Singlehanded, Peter Cartwright baptized from 12,000 to 15,000 persons and received from 10,000 to 12,000 into the church.

Peter Cartwright failed when he preached to congregations in fashionable Eastern churches. His function, as he saw it, was to break new ground. Ground first plowed by him in mid-America is still the harvest land of U.S. Methodism.

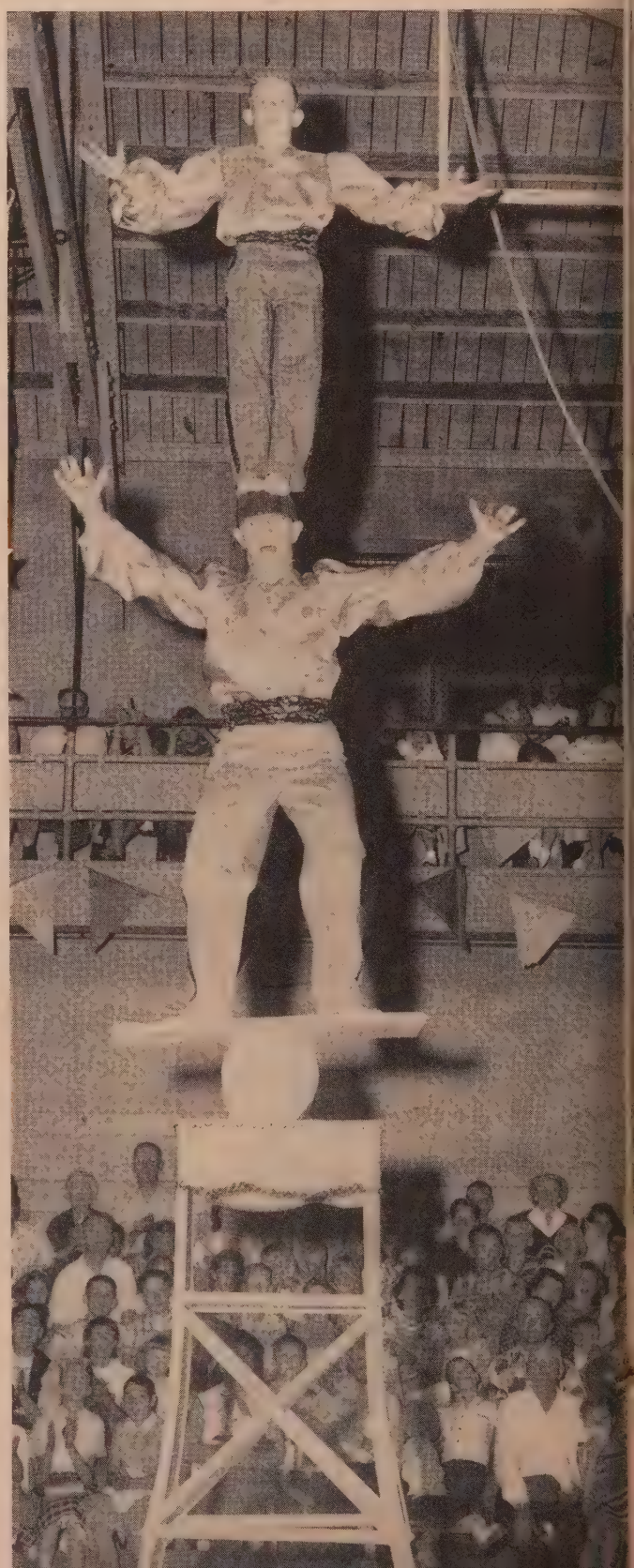
Unusual

AFRICAN ART: Hall Duncan views art with chief.

AD MAN TO MISSIONARY. Once an advertising executive and commercial artist in Oklahoma City, Hall Duncan, after a sudden decision to serve the church as a lay missionary, is now in Johannesburg, South Africa, teaching Africans various communications skills. By leading classes on poster art, silk-screen process, printing, and writing for publication, Duncan is preparing Africans to write and illustrate Christian literature which will reach millions. "Africans can be reached most effectively by their own people," he believes. Prior to assignment in Johannesburg, Duncan, his wife, and their three young sons spent more than two years in the Belgian Congo, where he helped form an African staff for the new Christian magazine, *Envol*. Always an active Methodist, Duncan helped organize the MYF in Oklahoma City long before sharing his talents with Africans.

BUSINESS BALANCE. When Roy Coble chose a career from two lifelong aspirations, he became a YMCA worker instead of a circus performer—not knowing he could be both. Starting as physical director, Coble now is YMCA general secretary in Redlands, Calif. But his favorite pastime is teaching youngsters balancing and tumbling. The result of this unusual activity is seen annually in the Great Y Circus, which made its 20th presentation in Redlands this year. Taking part were 350 men, women, boys, and girls, all Coble-trained as trampoline, tumbling, and trapeze artists, acrobats, aerialists, clowns, and calypso singers. Proceeds each year help develop the YMCA camp for boys and girls, also directed by Coble. An active Methodist, he is an usher, church-school teacher, and board member of Redlands' First Methodist Church.

BALANCED BOY: He's perfectly at ease on Roy Coble's head.



Methodists

ME GIRL. The editor of the Southern Meth-
t University paper, *SMU Campus,* broke prec-
nt when he named Barbara Simmers sports
or. This 101-pound brunette sports enthusiast
e first girl to fill the post and view SMU games
n the press box. "How come?" is an often re-
ed query. Barbara explains it simply: "I've
ays been crazy over sports." Now a senior at
U, Barbara was sports editor of the Ocala (Fla.)
h School newspaper, and editor of the student
er at Virginia Intermont College. She also has
ered the Florida State Semi-Pro Baseball Tour-
ent, spends summers reporting sports for the
la paper, and plans after graduation to make a
er of it—even though few women enter the
l. A member of First Methodist Church in
la, MYF, and a youth-choir member, Barbara
has reported for SMU's Wesley Foundation.

SPORTS SPECIALIST: Barbara Simmers talks to sports star.

EDUCATED BY DEGREES: Dr. Daniel L. Marsh in Chapel, where trustees have placed his 27 diplomas.

NOR HOLDER. Dr. Daniel L. Marsh, chancellor former president of Boston University, recently re-
ed a special citation recognizing the 50th anniversary
his graduation from the university's School of The-
gy. Dr. Marsh, with 27 academic degrees from col-
s and universities in Europe and America, is an
standing businessman-administrator as well as a clergyman. During his 25 years as president, Boston University enrollment rose from 9,000 to 34,000, and a new campus overlooking the Charles River was developed. In his honor, trustees named the new chapel the Daniel L. Marsh Chapel. As a Methodist, Dr. Marsh was a General Conference delegate 10 times, and for 32 years was a member of the General Board of Education.

MIDMONTH POWWOW

Here's a penetrating question and a two-phased answer from two qualified men—a Methodist bishop and a layman who has served as president of the National Education Association

Why Don't Methodists

Methodist Postal System Just as Logical,

Says Francis Gerald Ensley
Bishop, Iowa Area, The Methodist Church

Bishop Ensley is vice-chairman of th Methodist Commission on Education an supervises 930 Iowa Methodist churche

THE REASON we Methodists do not have parochial schools is probably that it never really occurred to us! The Roman Catholics are committed to the system, and some Lutherans and a few other churches have schools for children.

The great growth of The Methodist Church, however, coincides with the rise of the public school in the 19th century. We have never learned to look on the school as a competitor or possible object of conquest. But with the breaching of the wall of separation between church and state by parochial schools in latter years—their winning of transportation, health services, and free textbooks for students, at public expense—the question is bound to emerge: Why shouldn't any Protestant church, we 10 million American Methodists for instance, get in on it and take up parochial education?

Certainly public-school education is not above criticism, religiously speaking. The public school claims to be neutral in matters of faith. But when it teaches English, history, arithmetic, chemistry, and health and leaves out the Bible, what does the omission suggest to any perceptive student but that the Christian religion is unimportant?

On the positive side, think what we might accomplish religiously if our church had children under its influence 30 hours a week instead of one! Yet the values of denominational furtherance would be outweighed by three others:

1. *The value of education.* A Methodist wants the best possible preparation for his son and daughter, and he looks to education as the means. No parish church, small in size and dependent on voluntary contributions, can hope to compete in material resources with a state's taxing power.

Money buys not only buildings, laboratories, and gymnasiums; it also buys teachers. Roman Catholic schools get by because they have thousands of priests and nuns teaching for their keep. Without such orders a Protestant church would be in hopcless competition in the teaching market.

The parochial school is not only surpassed by the public school in financial support, but it is defective in its educational concept. The parochial school stands for indoctrination. It aims not at learning but at training. Its ideal is not mental development but thought control. The public school stands for free inquiry. It aims not so much to impose dogma as to evoke thought and discover truth, thereby encouraging what Justice Oliver Wendell Holmes called "free trade in ideas." Whatever virtue parochialism may have religiously, it is not education.

2. *The value of American ways.* Methodists are Americans before they are Methodists. I do not say that they are Americans before they are Christians or that they put Caesar above God. The Methodist Church has had its quota of conscientious objectors. I mean that to us the welfare of our country comes properly before the furtherance of our denomination. We know, too, that if the ideals of a democratic society such as ours are destroyed our church will be destroyed along with them

A parochial school is divisive. It i not a training ground in the habit of community but inculcates the fee ing of separation. It is difficult fo children set apart in separate estab lishments not to develop a conscious ness of difference and a suspicion o each other's way of life. And separa tion, like segregation in every form carries overtones of superiority whic threaten the fundamental classless ness of the truly democratic society Democracy builds on the basic one ness of rich and poor, black and white, learned and ignorant, Demo crat and Republican, Jewish, Catho lic and Protestant. Parochialism pub licizes and exalts their differences.

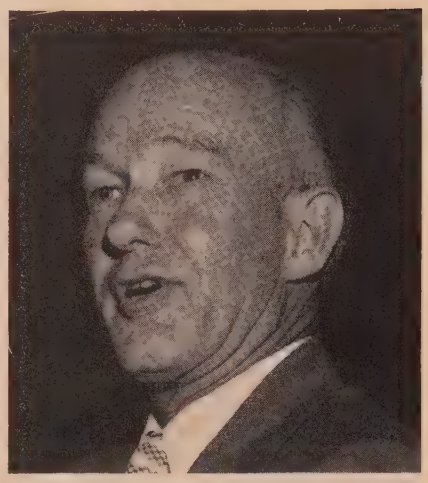
Historically considered, the divis ive character of the parochial schoo was the compelling reason for th rise of the public-school system. Th first elementary schools in Americ were Protestant parochial schoo Until the 1840s town and city gover ments commonly distributed publi funds for their use. In 1840 th Roman Catholics petitioned the New

(*Continued on page 32, col. 2*)

Have Parochial Schools?

We Have Public Schools: Let's Back Them!

Says John Lester Buford
Superintendent, City Schools, Mt. Vernon, Ill.



Dr. Buford, who headed NEA in 1955-56, has two sons and a daughter, has been a Sunday-school teacher 19 years.

O ANSWER the question simply, would say that Methodists don't ve parochial schools because "We ren't brought up that way."

Let me cite a bit of history. The grim Fathers in New England re devoutly committed to Con-gationalism as a state religion. In rginia, the Anglicans (Episco-ians) did make their church the te church—until democratic-nded men who have their place history under the polysyllabic label "disestablishmentarianists" abol-ed the tie under the leadership Thomas Jefferson. Indeed, Jeffer-equated that achievement in his aph, which he wrote himself, h starting the University of Vir-a and authoring the Declaration independence.

England, church had been ed with school, so the pattern of t we now call parochial schools quite naturally followed in the colonies. But at Dedham, in ssachusetts, a remarkable thing pened in 1644. Citizens voted for hool supported by taxes levied on whole community—the first pub-school in this country. They re-ded education as the moral as l as financial responsibility of all, a few.

Now, enter the Methodists. The thodist Episcopal Church was mally organized in 1784, three rs before the Constitution was ned. And the growth of Meth-sm roughly coincides with the elopment of public schools in the v republic. Methodists were ac-in starting private academies gh schools), as Dr. John O. Gross has noted in these columns [see *Methodists Still Start Colleges,* October, page 24] but they disappeared as towns could and would shoulder tax burdens for public schools. Some were upgraded as colleges and universities. So it was that Methodism grew with the public-school system.

We believe with Dr. James Bryant Conant, former president of Harvard, that the "first-rate comprehensive high school" is the ideal for America. In his book, *Education and Liberty* (Harvard, $3), he states this clearly:

"More than one foreign observer has remarked that . . . free schools where the future doctor, lawyer, professor, politician . . . labor leader, and manual worker have studied and played together . . . are an American invention. That such schools should be maintained and made even more democratic and comprehensive seems to me to be essential for the future of the republic."

Methodists believe in public schools because they represent no particular segment of society or single point of view. They seek to present the facts, then lead students to arrive at conclusions based on all available information.

It would be a tragedy if America's educational system were ever fractionized for religious reasons—or any reason. I was glad to hear that the Virginia Conference has voted to refuse use of its church buildings for segregated schools if public schools should be closed because of integration.

There always has been, and always will be, a place for special schools, private or otherwise. But certainly it is the public schools that are the answer to the educational needs of the nation as a whole. Being committed to them, we must strengthen them.

One problem is how to keep God in the classroom. The Constitution's Bill of Rights guarantees religious liberty and, by implication, bans sectarian instruction in public schools. State laws vary.

An example of church and school co-operation is the weekday church school program initiated in 1913, which now releases an estimated four million children of all faiths from public schools in many communities to attend weekday religious classes once a week. This type of program deserves further study, for schools and churches must work together.

The Rockefeller Brothers Fund, Inc., recently warned: "Our schools are overcrowded, understaffed, and ill-equipped. The danger of a decline in the quality of our corps of teachers is obvious . . . Virtually every subject in the curriculum would profit by a lively reform movement of the

sort now going on in physics and mathematics teaching."

This isn't news to educators—we have been struggling amidst public apathy, with inadequate funds, for far too long. But it burst with chilling impact on the public along with Sputnik I.

Russia knows knowledge is power. In 1954 she trained 53,000 engineers to the U.S.'s 24,000. Her schools average one teacher for every 17.3 pupils —compared to one for every 26.9 in ours.

Why is this so alarming? To quote Jefferson—"Any nation that expects to be ignorant and free at the same time expects what never has been and never will be."

We are determining today the kind of government we want for our country. Complacency is democracy's deadly enemy. To talk and not act is just as dangerous, and is exactly what many states are doing today in education.

The so-called "crash program" which seeks to do what the Communists are doing—but, of course, to do it better—will, inevitably give us only better Communism.

The very fact that a child claims the United States as his home should guarantee him a strong teacher. The gifted child, who can be the scientist, thinker, dreamer of tomorrow, must have equally gifted teachers.

But if we are going to have this kind of teacher, they will have to be assured of certain things:

They must have good tenure laws —the kind that will protect them from unjust dismissal but never secure mediocrity in positions. They must have decent working conditions, modern tools. They should not have to spend time on the trivial-- they should have time to teach! Salaries should be high enough to attract teachers whose first choice of a profession is teaching—who are well trained and willing to grow. Without them, new classrooms would be useless, a curriculum that keeps pace with ever-widening knowledge impossible.

Education is so important today that it can scarcely be adequately supported in any way other than by public taxation. To this way most Americans are committed. How can we help public education face up to its needs and opportunities?

The Methodist General Board of Education has some specific recommendations for us:

1. Work through pulpit ministry, the Commission on Education, study groups, and other appropriate means to keep alert to matters affecting the public schools.

2. Encourage the most qualified people in the community to be available for membership on school boards and committees.

3. Raise adequate budgets.

4. Secure the best available teachers, facilities, and curriculums.

5. Participate in PTA organizations, citizens advisory groups, and other agencies seeking school betterment.

6. Maintain such relationships with local school boards and committees that they will know they are being given strong support in behalf of a better school program.*

How important is this support? Let's hear from Dr. Conant again: "If the battle of Waterloo was won on the playing fields of Eton, it may well be that the ideological struggle with Communism in the next 50 years will be won on the playing fields of the public high schools of the United States."

* For complete statement of the Methodist Board of Education, write: Church and Public School Relations, Box 871, Nashville 2.

Ensley, *continued*

York legislature for aid to their schools, which under the prevailing practice they had every right to do. The ensuing quarrel was so bitter, the wells of the political community so poisoned, that the legislature decided that thereafter no funds were to be given to any school in which "any religious sectarian doctrine or tenet should be taught, inculcated, or practiced."

A democracy rests on two premises: majority rule and tolerance by the majority of the rights of the minority. A parochial school harmonizes with neither. Granted, a Methodist parochial school would not have to be authoritarian. But if we want democracy, why not stay with the democratic public schools we have?

Nor does a parochial approach to education tend to encourage tolerance of minority viewpoints. The assumption on which a parochial school system is reared is that it has *the* truth; otherwise it might as well remain within the public school system.

3. *The values of our Protestant heritage.* A further reason why parochial schools appear unnecessary to a thoughtful Methodist is that the distinctive articles of his Protestant creed do not require separate schools for their furtherance. We believe that we are saved, not by the number of our good works—because having done all we are still unprofitable servants—but by our faith in a merciful and forgiving God who accepts the intent for the deed. In common with other Protestants we hold to "the priesthood of all believers," the notion that every consecrated soul, minister or layman, has direct access to God through Christ. This stands in contrast to the view which makes a man's relations to God depend upon his relation to his church. That type of piety practically requires parochial education, as ours does not.

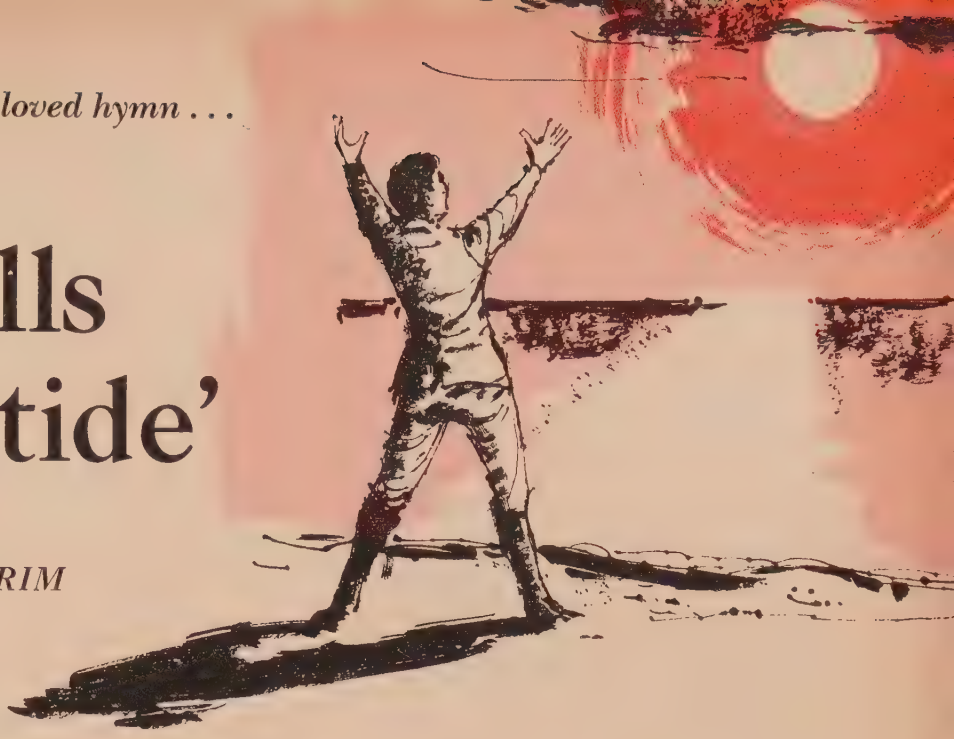
Once more, we Methodists, like our Protestant brethren, affirm the sacredness of the secular. All life is divine if its motive is God's service. As Luther once put it, a scullery maid faithful to her kitchen duties is as religious as a knight upon a sacred pilgrimage. A father such as the sire described in Burns' *The Cotter's Saturday Night* is as truly engaged in God's work as a clergyman.

The subjects in a public-school curriculum, dealing with God's creation, are religious when regarded religiously. When the late L. P. Jacks was asked when the public schools teach religion, he replied, "We teach it all day long. We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it on the playground by fair play."

In the light of a superior public-school system which we possess, and the needs both of American democracy and Protestant piety, a Methodist parochial-system would seem to deserve a very low priority. Educationally speaking, we need a Methodist parochial-system about as badly as a Methodist postal system.

riumphant defeat inspires a beloved hymn . . .

'Fast Falls he Eventide'



By DORON K. ANTRIM

Henry Lyte

IT WAS midafternoon that Sunday in 1847 when the Rev. Henry Francis Lyte sank wearily onto the bench in his garden overlooking the English Channel. It had been a fine autumn day, and now the sun spread a path of shimmer- gold from horizon to shore.

But even in this familiar setting, where he often had ind strength and inspiration, the minister was de-ssed. That morning he had preached his last sermon he little parish church he had served for 30 years. n his affairs would be settled and he would leave for nce. His doctor said he had only a short time to —he was 54—and must go to a better climate.

Often after preaching he sought out this refuge. This he tarried long, and gradually his spirits began to as they invariably did when he came to this sanctuary. Watching the sun's reflection dance on the water, he ught of those comforting words from Luke: "Abide h us; for it is toward evening, and the day is far t." Suddenly the word "abide" caught him up. Why, was the simple answer to discouragement, despair, fear! t abide with God!

Then he felt it—a sudden warmth as though his whole dy was suffused with the sunset. He rose to his feet, pulsively lifted his hands to the heavens. As though pelled by an unseen hand, he strode into his study. ll bathed in the inner glow of the sunset, he wrote, bide with me; fast falls the eventide . . ."

Five verses flowed from his pen to the paper, 20 lines the faith and love this man had for God in the twi-ht of his life. When he finished he felt a deep sense peace. "Thank God," he breathed. This, he knew, s the inspiration he had been waiting for.

A few days later he departed for France where he de the final revision of the hymn. Here are three nzas of it as it appears in *The Methodist Hymnal:*

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can fail the tempter's power?
Who, like Thyself, my guide and stay can be?
Thro' cloud and sunshine, Lord, abide with me.

Mr. Lyte died in Nice that same year, on November 20, 1847. But his hymn lived on. Its appeal to worshipers grew with the years. From England it found its way to many countries and translations.

Countless times it has given courage to soldiers in battle, to men and women facing death on the seas. Through the years it has served as a beacon light to humanity in time of despair.

It steeled the will of the British Tommy on the beaches of Dunkerque. A chaplain recalled: "Once I remember taking a service while the shells screamed over us at Ypres. And as the men were singing *Abide With Me,* one fell short, landing not two yards away—a dud." When the RMS *Stella* was sinking in World War II, a woman on the bridge started singing *Abide With Me.* Others, catching up the familiar words, went down bravely. It was one of the songs that floated from the doomed *Titanic* as it went down in the Atlantic in 1912. And Edith Cavell, the nurse who stood without a tremor before a German firing squad in 1915, died with the song on her lips. Even football fans sing it at the annual Cup Tie match, Wembley Stadium, London.

Time and time again, this hymn has brought a sunset glow to life's darkest hour—just as it brought a radiance to the darkening days of Henry Francis Lyte.

These are my eyes. I am thankful I can see everythink and I love to read. I had to have an operation on my eyes and they were bandaged for five days I have to Wear glasses with special lenses but I am so happy that I can see.

Kathy Ann Wilson
I am 8 years old
Harrison, Nebraska
I go to Sunday School of the Memorial Methodist Church in Harrison

With Grateful Hearts . . .

TV COWBOYS AND SPACEMEN may seem mighty exciting to youngsters in the Sputnik era, but when November rolls around Pilgrims still capture their share of the enthusiasm—and the season of giving thanks is yet to be dubbed old-fashioned. Some children told us so.

A year ago we invited our Small Fry readers to send us crayon drawings of the things for which they were most thankful. No sooner had the invitation been published than the envelopes began to pour into our office—big ones and little ones, crayon-addressed and finger-smudged. By deadline time, three weeks later, we had been pleasantly overwhelmed by 1,803 drawings from boys and girls in all parts of the country!

Each drawing was different; each child had something special to say. There were pictures of grandmas, a baby brother named Walt, grass "to go barefooted in," and a daddy who had been sick "but is well now."

One thing we learned from the drawings was that, in a child's world, nothing is so small that it is unimportant, taken for granted. "I am thankful for my red ribbon," wrote a girl named Wyness. And five-year-old Johnny in New York explained, "I am thankful for my bean because they are growing so well."

The drawings also revealed that few things are prized more highly by youngsters than their homes and families. "I like my house," said one seven-year-old "because it is warm and snuggly and it's got beds and toys and the rest of my family." Another young artist carefully drew pictures of each member of his family, wrote their heights above them and printed clearly, "I am thankful for 28 feet and 9 inches of family!"

We looked at all 1,803 drawings and read the comments printed on the back of them. When we were finished, Thanksgiving meant more to us than it ever had before. And so we decided to share some of our treasures.

We on the staff of TOGETHER hope your Thanksgiving will be enriched by this sampling of "thankful" drawings by children with grateful hearts—children who have something to share with the grown-up world which forgets and doubts and takes for granted so often.

—RUTH A. MURRAY

I AM THANKFUL FOR MY Mommy AND DADDY AND MY HOME AND CAR.
I AM THANKFUL THAT GOD MADE Me. Jay LoRing Landers. AGE 7½
3312 OLEANDA AVE. LOUISVILLE 15, Ky. I ATTEND WEST BROADWAY METHODIST CHURCH SUNDAY School.

"I AM THANKFUL for my grandma and grandpa because they always teach me things when I go to their house. The drawing shows my grandpa in his study room where he is cleaning his glasses."

— Jonathan Stoos Bartlett, eight, 6133 Warwood Rd., Lakewood, Calif.

"I AM THANKFUL for my family because I would not like to be an orphan. My family gives to me love, care, and a home. I love my family very much. We work, play, pray and go to church together."

—Jane Sanders, seven, 301 Stephens, Natchitoches, La.

"I AM THANKFUL for my Teddy Bear because he makes such nice music for me. And he is just the right size for me."

—Barbara Ann Rothfuss, four, 717 Spencer St., Van Wert, Ohio.

"I AM THANKFUL for the farm. This is a picture of the farm. I am thankful for the farm because all of us get the food we eat from there."

—Carol Geiger, seven, 906 Oakwood Dr., Jefferson City, Mo.

What I Am Thankful For. This picture of the Baby Jesus w
in all the world I am most thankful for. Without th
would be without Love and Kindness which makes
live in. Karen Jane Kalp. Age 8½. 511 Loucks Ave. Scottdale, Penn

and Mary tells what
l the Boby the world
wonderful place for me to
ale Methodist Church.

I AM THANXFUL
FOR JESUS BECAUSE
HE LOVED LITTLE
CHILDREN.

CAROLINE LAVIELLE
515 ESTELLE
FERGUSON 21, MO.

"I AM THANKFUL for the church where I go to worship and also attend Sunday School. I am thankful for my home where I feel safe and I am thankful for school where I go to learn."

—Linda Bell, seven, Dihedral Dr., Baltimore, Md.

"I AM THANKFUL
for rain that comes down
and makes the flowers grow. I'm
thankful for all the many other
things that God makes grow
for us after it rains."

—Tana Spangler, six, 750 Main St., Reisterstown, Md.

I AM THANKFUL for nature and I am thankful for wildlife such as birds, bees, raccoons, horses and moose and other wild creatures. So that is why I drew a picture of a horse."

—John Benson Rood, 270 Buckhout St., Irvington, N. Y.

I AM THANKFUL that we can go camping because it is fun to live out-of-doors and wake up with the birds singing. This is my family tenting by the Saint Croix River. That is my brother Timmy with the fish."

—Barbara Pieh, eight, Perham, Minn.

I am thankful for the chureh. Because we Pray and sing together.
Vicki Lynn Maresh. Age 7. 281 Kraft street. Bereu Methodist chureh. Bereu, Ohio.

Teens Together

with ex-teen-ager
Dr. Richmond Barbour

Dr. and Mrs. Barbour with son Richmond, daughters Mary (left) and Ellen. A third daughter is married.

I'm a junior in high school. I've gone out with several girls. hey have wanted to go steady. I don't e the idea. They say I'm a freak. Do u think I am?—C.H.

A You're no freak. Until recently few teen-agers went steady. ow it's a fad. Get the leaflet, *Going ady Pros and Cons,* by the Youth epartment of The Methodist Church, O Box 871, Nashville 2, Tenn.

I'm 17 and have three younger sisters. They have better figures an mine. Will my figure bother me my life?—J.H.

A This is much more of a problem to you now than it will be er. Fashions change. You'll have day.

I'm almost 17 and married to a man of 21. He is in the service, oned overseas. I will have a baby ix months. I have been living with stepmother. She did not want us marry. She scolds me for being preg- nt. I could join my husband. She s I should stay so she can take care the baby. Don't you think my hus- nd and I should be together?—V.M.

A When possible, all husbands and wives should be together. ould good hospital facilities and good ing quarters be available overseas? e you strong enough for the trip? so, join him.

I'm a boy of 15. My brother is 16. Next year we'll be in the ne school. He's stronger than I am and more popular. He's always pushed me around, especially at school. My folks favor him, too. Do you suppose I could go to some other school so I could stay away from him?—G.A.

A It may be possible. Have your parents ask your principal. Did you know that all brothers are rivals while they're young? And that each child sometimes thinks the others are favored? Be patient. You and your brother will live more peacefully in a year or so.

I'm 15; my boy friend is 16. We are not in love, but we have dated several times. When my parents learned of his bad reputation they cracked down. We can't go out together again. They don't know him as well as I do. He really wants to be good. I'm sure I could help him. Aren't I old enough to be trusted?—P.C.

A You are old enough to be trusted in most things, but you should accept your parents' decision. They know how quickly a serious crush could develop. They don't want you to risk falling for a boy who may be the wrong sort. As they see it, important matters are at stake. Try to understand.

I'm 13. One year ago I began having epileptic attacks. I blank out, but it only lasts a few seconds. I'm scared. What kind of doctor should I see?—A.R.

A Start with your family doctor. If he doesn't stop the attacks, ask him to refer you to a neurologist or a psychiatrist with a special interest in epilepsy. More than three fourths of the people with epilepsy are able to control it with medicine.

I'm 14. I've been in bed at home for over a year. I'm better now and will start school soon. I'll be two terms behind and going to a new school. I want to have many friends. How does one make friends?—C.C.

A Being friendly. Remember the names of the kids you meet. Remember what they say and the subjects they are interested in. When you are

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

The Old Man and the Sea: Adult (+) Youth (+)

Ernest Hemingway's story of the old fisherman with dreams of an adventurous past but a dreary present, making a precarious living from the sea, receives excellent screen adaptation. It is a drama of courage, beautifully expressed by Spencer Tracy as the Old Man who fights with a great fish, and comes home, spent, with only its skeleton. The boy he has befriended remains faithful in adversity.

White Wilderness: Family (+)

Another accomplishment is added to the true life adventures produced by Walt Disney: an excursion into the far North. Forbidding glaciers, treacherous icebergs, swift and dark waters are the backgrounds for observing polar bears, walruses, a family of wolves, lemmings, as well as migratory and predatory birds. Color is excellent.

The Defiant Ones: Adults (+)

Tony Curtis and Sidney Poitier are the main actors of this strong social study involving two prisoners escaping from a work gang. From deep innate antagonism because of the color of their skins to eventual realization of their belonging to the human race as brothers in misfortune, they undergo attempted escape, danger, suffering from the rigors of nature and man's inhumanity. Serious, tense, well acted.

Me and the Colonel: Adults (+)

Danny Kaye departs from his usual exuberant merrymaking to portray a patient, kind, resigned but resourceful Polish refugee during the French debacle of 1940. Curt Jurgens is the overbearing colonel who lets nothing interfere with his amorous pursuits and his indulgence for strong drink. His pronounced anti-Semitism declines by the time they escape to England. There are some regrettable drinking episodes.

The Fly: Adult (—)

Science-fiction suggests a new and terrifying possibility: atomic dispersion and reconstitution of living creatures. In this case, Al Hedison informs Patricia Owens, his wife, that he is experimenting along this line—on insects then himself. Something goes wrong and he implores her to destroy the monster resulting from the metamorphosis. A fantastic tale, well told.

The Reluctant Debutante: Adults (+) Youth (+)

Rex Harrison and Kay Kendall are the father and stepmother of Sandra Dee, a marriageable young lady in London. The ruses to which ladies resort to attract attention of eligible bachelors provide a lively plot, a spirited battle of wits, a continuous whirl of balls, and cocktail parties in elegant surroundings. Comedy is on a light, occasionally sophisticated note. Fortunately, Sandra meets John Saxon, a nice American drummer who is really a count, so everybody is happy.

A Tale of Two Cities: Adult (+) Youth (—)

Charles Dickens' story is well adapted to the screen in a condensed but interesting version. Here, we see the love of Sidney Carton (Dirk Bogarde) for Lucie Manette (Dorothy Tutin) given in sacrifice for the life of a man she eventually marries and who is destined for the guillotine by the French people who have suffered from the cruelty of his aristocratic relative. Thus, the French Revolution is personalized in two small groups. Inhumane acts are a minus feature of this picture.

Dunkirk: Adult (+) Youth (+)

This war drama recounts the evacuation of British forces from France in the spring of 1940 as the Germans advanced to the channel. The story focuses on a small detachment of sappers led by John Mills whose duty is to blow up bridges to retard the enemy's advance and on a motorboat manned by Richard Attenborough. This is war in anxiety but also in courage. Excellent acting.

with them again, start the ball rollin by asking about things you know i terest them. Don't be critical or selfis If possible, wear the clothes which a popular. Join a couple of clubs. Volu teer for committee work. Be active i church and go to MYF meetings reg larly.

Q *My mother and father chape oned a dance. My girl and I a tended. I guess we were too noisy. M dad told us to go home. Now he sa I can't go to another dance for month. Is that fair?—N.B.*

A I believe it is. What you di must have embarrassed you folks. Try not to complain—next tim be more careful.

Q *I've been in love with a bo three years. I am 17 and he's 1 He dates one other girl for a time, the comes back to me. He says she give him what he doesn't get from me. I' die if I lost him. But I still don weaken and do what he wants. Am right?—D.I.*

A Indeed you are. Since your bo friend keeps coming back t you you can be sure you are the one h really cares for. He respects you, to All your life you'll be glad that yo have not weakened.

Q *I'm 14. Recently my moth scolded me. Afterward she trie to kiss me and make up, but I pulle away. She thought I meant I didn't lov her and she cried. Today she told m that maybe she won't be here long. think she is planning to divorce m father and move away. Am I to blame —W.W.*

A No. The incident of the kis might bother her for a littl while, but that would be all. Ask h about it.

Q *I know a boy who is crippled and has a bad disposition. He always hitting and saying nasty things He wants to go steady with me. I kno we should be especially kind to cripple people, but I can't make myself lik him. As a Christian, should I go ste with him anyway?—A.T.*

A I'm glad you understand tha crippled folks need special con

deration. You should be kind, considerate, patient. However, I do not ink you should be expected to go eady with any boy you do not like. It ould be unfair to both of you.

I'm an orphan, a ward of the county, and live in a foster home. n 17½. In six months I'll be indendent. My foster mother says as long I'm with her she has the right to ad and censor or destroy any mail I nd or receive. I don't mind her readg the letters, but I can't agree that e should throw them away or change em. Is she fair?—H.L.

You are right. Yet, I hope you won't make a big issue over this. on you'll be on your own. In the antime, if your foster mother can't mpromise, probably you should give for now.

My sister is selfish. She is 19 and goes out every night. I'm 16 d have to stay home with our mother o isn't well. One of us has to stay th her. I want to go to parties, too. hat can I do?—T.S.

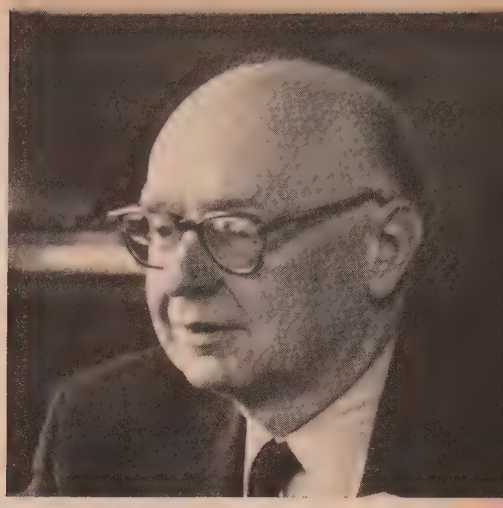
Force yourself to stay calm while you talk with your sister. you get mad, she'll get mad, too. e should see that you deserve a nce to go out, too. If you can't conce her, ask your dad to arbitrate.

I moved here a month ago. Where I used to live everybody re. Here the kids don't. The crowd would like to go with won't have thing to do with me because I talk y. How can I prove to them I'm as good as they are?—L.I.

Best way would be to watch your language. Keep taking part Sunday school and MYF activities. y not to push yourself, and stop earing. It shouldn't be hard to win m over.

OUBLED TEENS: *Dr. Barbour, head of public-school counseling service in Diego, Calif., is ready to help you h your problems—just as he has ped hundreds of others in the past. ite him c/o* TOGETHER, *740 N. Rush , Chicago 11, Ill. Names and adsses of teens are treated as conntial.*—EDS.

Dr. Nall Answers Questions About



Your Faith and Your Church

What about the preacher's fees?

Most Methodist ministers frown on the giving and accepting of fees —at least, from members of the church. The assumption is that such members already support the church and are, therefore, entitled to its services. [See *How Do Ministers Feel About Fees?,* January, 1957, page 46.]

Most ministers accept fees from outsiders, but increasingly they are accepted for the church, not for the ministers.

Take weddings, for instance. There are the problems of heat and light and janitor service (even though throwing rice at the church door is no longer fashionable). There is also the service of the organist to be considered. With funerals it is more difficult because the funeral director often adds the fee to his bill and then he pays the minister.

But there is no fee for any sacramental service. The Council of Trullo (692 A.D.) included Canon 23, which specifies that "No one . . . shall exact . . . fees of any kind. For grace is not to be sold, nor do we give the sanctification of the Holy Spirit for money." In Methodist belief, the sacraments are "certain signs of grace, and God's will toward us." Certainly acceptance for his own use of a fee for Baptism or for Holy Communion would be absolutely unthinkable for any Methodist minister.

Can our praying help others?

That depends—mainly on what we think prayer really is. Obviously, it is not a gimmick by which we "work" God, even for the benefit of somebody else. It is a creative encounter with God, and when we pray about and for others, with love and understanding and for their "greatest good," we always can be confident that God answers and does act in their lives.

How?

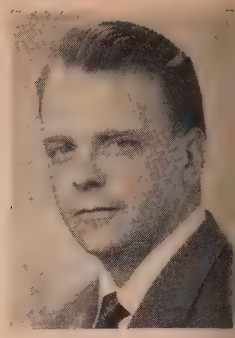
First, we know that God will not be influenced against his will. But he has limited himself, sharing, as he does, many tasks with us and making us co-workers with him. So, he waits on our prayers before acting sometimes.

Besides, the "best possible" and "greatest good" vary for different people at different times. God knows; we don't. Surely Jesus was right when he said, "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?"

Furthermore, we may be sure that honest prayer always creates a new situation for those for whom we pray. As Edward W. Bauman has pointed out in *Intercessory Prayer,* "When we pray, attitudes change, interests and desires are directed along new lines, new channels are opened, and new spiritual forces are released."

Yes, intercessory prayer helps.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most (*Reflection Book, Association Press*).



Duane Edward Spencer
Devine, Tex.

Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

OCTOBER 19

Then I said, "Lo, I have come to do thy will, O God," as it is written of me in the roll of the book.—Hebrews 10:7

THE WRITER of Hebrews could not have chosen a more apt quotation to apply to our Lord than this portion of Psalm 40. To Jesus the only way of life was to yield to the will of God. As a youth, he expressed his devotion to that will when he said to Mary and Joseph, "Did you not know that I must be in my Father's house?" And when he was a young adult his words, "My food is to do the will of him who sent me . . . ," gave evidence to his singleness of purpose.

It was our Lord's wondrous obedience to God that caused Paul to cry out in ecstasy, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross."

Think of it! The eternal Son of God was willing to be born into the family of man so that the sons of men might be born into the family of God!

Our Lord himself said, "I seek not my own will, but the will of him who sent me." Let us, like Jesus, yield ourselves, our souls, and our bodies as living sacrifices unto God, crying fervently out of a pure heart, "Not my will, but thine, be done!"

Prayer: O thou loving God whose will it is that none should perish, but that all should find life in thy Son, so teach us to will to do thy will that we may be delivered from our self-centeredness, to the end that we may have the mind of Christ and yield ourselves wholly unto thee. We ask it in the name of God our Savior, even Jesus Christ our Lord. Amen.

—Duane Edward Spencer

OCTOBER 26

For because he himself has suffered and been tempted, he is able to help those who are tempted.—Hebrews 2:18

AFTER much feasting and singing at a service-club barbecue, a night-club entertainer went into her routine. Her songs have long since been forgotten, but part of her act remains fresh in my memory. At each musical interlude she would walk up and down and taunt her audience with a single word, "Suffer!" I suffered, but it was my musical and artistic senses which took the beating. The point is, however, our undiscerning artist had stumbled upon a Bible truth most of us have missed. Temptation is inseparably yoked with suffering!

We have become preoccupied with the suffering Jesus endured on the cross for our redemption. Hebrews 2:18 opens up a whole new frontier. Could it be that enduring the pain of the cross was less arduous than the suffering he endured through temptation? It helps us to manage our temptations to know that Jesus suffered them, too.

There are only two ways to handle temptations. One is to yield; the other, resist. There is suffering either way. Our times are such that physical suffering for the sake of the Kingdom is a remote possibility. But there is no lack of opportunity to suffer for the sake of decency, sobriety, honesty, and to defend the weak, the downtrodden, and the dispossessed. Perhaps, if there were a clearer understanding of the redemptive power of this kind of suffering, there would be many who would be yoked with Christ.

Prayer: Help us to see thee, O Christ, in all thy encounters with life and to be sensitive enough to our opportunities to speak and to act in thy name. Amen.

—Joyce Wesley Farr

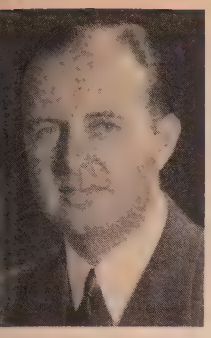
NOVEMBER 2

The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.
—Mark 1:15

A SCOTTISH nobleman had life's time schedule all figured out: "There are 20 years to grow up, 20 years to make my fortune; 20 years to live in pleasure, and 10 years in which to repent and get ready to die."

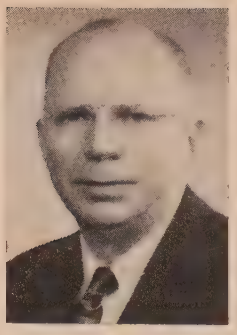
Jesus made a direct thrust into this philosophy of life in the parable of the farmer who built bigger barns to house his abundant harvests. Just as the contented farmer was ready to "eat, drink, be merry" in his abundant materialism, the rude awakening came in the warning, "This night your soul is required of you; and the things you have prepared whose will they be?"

There is an immediacy and an urgency about the Gospel that cannot be denied. It is true that the kingdom of God may work as



oyce Wesley Farr
San Jose, Calif.

Clarence E. Ploch
Joliet, Ill.



J. F. Lupo
Charleston, S.C.

Warren S. Bainbridge
Salt Lake City, Utah

radually and quietly as leaven orks in dough, but it is also true at the kingdom of God was act nd deed and judgment incarnated Jesus Christ as the Son of God. new moment arrived in history ith his coming. Jesus was warn-g, "Today is the day. Now is the me! Repent, and believe in the ospel."

Even though Jesus spoke these oughts at a particular place and a particular time in history, ey are eternally contemporary rds. The kingdom of God is al-ys here! Repentance and faith e ever in order.

rayer: O God, may we this day l every day, be prepared to re-nt and believe in the Gospel. ke us aware that thy Kingdom lways near at hand. Amen.

—Clarence E. Ploch

VEMBER 9

You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid.—Matthew 5:13-14

RETURNING from one of our mission fields, I reported to y church the conditions I had und, describing the poverty and e hunger for the better things of e. I told of my distress in having leave the new Christians with-t pastoral care or a place to wor-ip.

At the close of the service a 12-ar-old boy gave me $1 and asked e to send it to these people. The llowing Sunday I told my con-egation what this boy had done. During the week a group of men voluntarily made up a purse which was large enough to build a chapel and school for the people among whom I had preached. When the people there heard the story, they named their chapel Brooks Stuart Chapel for the boy who gave his only dollar.

Because of our position as the wealthiest nation, we should consider our responsibilities.

We cannot long enjoy world peace and security without a sustained interest in the material and spiritual welfare of the masses abroad who are dear to the heart of God. The price of maintaining our position as the greatest of world powers comes high. We must not only share the material prosperity which is ours, but in all our relationships with other nations, all our actions must reflect the humility, patience, and understanding of Jesus. All this is not easily achieved. May God help us to measure up to our responsibility.

Prayer: Our Father, enable us to understand that all men everywhere are thy children and that thou dost love all others as thou dost love us. Grant that we may have the compassion of Jesus and let thy light shine through us to others. If it be thy will, help us to be faithful shepherds, always doing thy will. Amen.

—J. F. Lupo

NOVEMBER 16

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.—Matthew 9:35

A CARD which crossed my desk recently carried this caption: "There is no better exercise for the heart than reaching down and lifting somebody up."

We need to remind ourselves that a Christian is a man to whom God has entrusted all other men. This is brought forcibly to our minds as we read our Scripture: "Jesus went about all the cities and villages. . . ."

By his standards the world was something to be loved, to give everything for, it was something to be redeemed from the destructiveness of evil, measured on Calvary. Do we measure the world so, today?

We sing: "Were the whole realm of nature mine, That were an offering far too small; Love so amazing, so divine, Demands my soul, my life, my all."

If that is our conception of discipleship, then we are saying that all the suns and stars and satellites that fill infinite space are of inferior worth to one human spirit. This is a daring faith. But if it is not true, our Christianity is indeed false.

Our task, in the light of the compassion of Jesus shown in our Scripture, is to say to this broken, sick world, "With Christ there is a tomorrow for all of us. Will you let us share with you his healing spirit and saving power?"

Prayer: Grant unto us, O God, the willingness to be servants of Christ our Lord, so that we may have restored to this earth the glory of his salvation. May that spirit which was in him be in us as we go forth to serve in his name. Amen.

—Warren S. Bainbridge

Barnabas takes

Looks at New Books

F-i-r-e-! Oregon Volunteer Infantry in Spanish-American War. The photograph is from The Splendid Little War.

SOMEHOW, several of the major events in our nation's past never seem to catch on among our amateur historians. We have Civil War buffs by the thousands—but how many Americans devote their leisure to reliving the Spanish-American War? It was that short-lived conflict which put the U.S. on the path to world power. Writers seem to have slighted this "splendid little war," as John Hay described it to Theodore Roosevelt, so I welcome **Frank Freidel's** *The Splendid Little War* (Little, Brown, $8.50).

It's a fascinating combination of on-the-spot photos and drawings, held together with text which brings alive the issues and the men who fought them out. Then, as now, there was rivalry between the branches of the armed services; then, as now, top brass blundered and GIs paid the price in blood. I concluded that, although the uniforms have changed, the problems of GI Joe have remained about the same.

The best way to help people is to show them how to help themselves. It's the only way that lasts, and it's the system a dynamic young woman is using to help villagers in her native Persia (Iran) build a better life for themselves. Yet this new life preserves the essence of ancient Persian culture.

As the eighth child of the tutor-adviser to the last of the Kajar kings, Najmeh Najafi had her own fine cultural heritage. At 18 she showed her independent spirit by opening a dress salon for the most important ladies of Teheran. But from childhood she had dreamed of helping the country people of Persia improve their lot. This dream led her to the United States for two years of study, then back to Persia and the hill village of Sarbandan, where people still lived in the ways of their grandfathers.

Reveille for a Persian Village by **Najmeh Najafi** and **Helen Hinckley** (Harper, $4) is a wise, witty, wonderfully alive book about the adventures of "the Lady Najafi," as the natives called her, in Sarbandan and other villages to which her work spread. Armed with love, intelligence, determination, and with very little money but great powers of persuasion, she set up clinics, fought and won a battle for sanitation, and coaxed the fathers into giving land for a girls' school. She re-educated the women in native handicrafts as she taught them to read and write, and trained teachers and assistants to carry on and extend her work. She even became secretary of the village council, an unheard-of honor for a woman in Persia.

Through her work in the village she met and married Shapoor Mozaffari, a technical expert with the Near East Foundation. Both now have been drafted by their government to show more villagers the way to the 20th century.

Simply told, moving, with human insight—these words perhaps best describe my reactions to *With a Task Before Me* (Dodd, Mead, $3), the fourth volume of a Lincoln biography being written by **Virginia S. Eifert.** The author, who has lived all her life in Springfield, Ill., the heart of the Lincoln country, is a writer-editor who has devoted much of her career to bringing the great wartime leader alive again on the printed page.

Her latest volume carries Lincoln from a gangling volunteer soldier in the Black Hawk War to president-elect of his strife-torn country. When we last see him, he is bidding farewell to Springfield for his new post in Washington—a post from which he returned only in death. In this volume, the three women in his life—ill-fated Ann Rutledge, proud Mary Owens, and tempestuous Mary Todd—come into sharp focus. Special emphasis is placed on the apparent facts about Abe's romance with Ann and the real love the author feels he and Mary Todd shared.

This book won't add a great deal to what most readers already know about Lincoln the man. But it's a story that bears retelling—especially when done so skillfully.

A book that's certain to come under heavy fire from some Civil War experts is **John Shipley Tilley's** *Lincoln Takes Command* (University of North Carolina Press, $5). The author's opinion is simply that Abraham Lincoln maneuvered the South into war. This is a view shared by several other authorities—at least, to the extent that Lincoln's adroitness forced the South to take the first aggressive step—but

puted by others. There seems little ıbt but that new barrages will fired over the reappearance of this ume, first published some 17 years) and now reissued, apparently to e the wave of interest in the Civil ır.

On Mr. Tilley's behalf, let it be said t his story is plausible, well docu- nted, and interestingly told. On the er hand, it smacks of one-sidedness. nehow, it seems doubtful that the es of right and wrong were so arly drawn. At any rate, if you have interest in that period of crisis, will pay you to study this book efully—then make up your own nd.

Has your minister preached a sermon s year that helped you understand privileges and responsibilities of ristian citizenship? If so, you may p him win $1,000. Write to the vards Department, Freedoms Foun- ion, Valley Forge, Pa., for a nomina- ı blank and further information. irty $100 awards and 30 George ashington Honor Medals also are ered. And the medals are right hand- ne. TOGETHER received one for its or pictorial August, 1957 [page 35], strating the hymn, *America the utiful.*

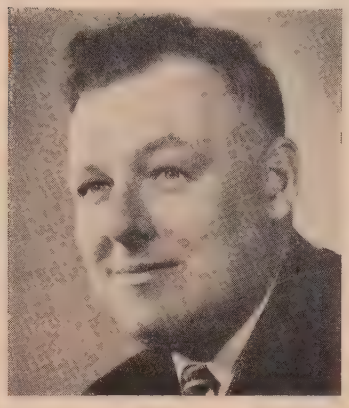
Read *One Mile From Trinity* rode, $3.50), and you'll know why **ry Davis Henry** was named Ala- na's Mother of the Year in 1957. is story of her marriage to Meth- st preacher Waights G. Henry and rearing of their four sons and one ghter in a series of parsonages is warm, human, and wholesome as Henrys themselves.

Methodists throughout the South w and love this family. During Henry's ministry and six years as ofessor at Emory University, the ily lived in 14 different towns in us states. That's unusual even for Methodist preacher!

asked Mrs. Barnabas, who is the atest expert on marriage *I* know, to me what she thought of the new lection book, *Romance in Christian rriage* (Association Press, 50¢). said she thought it was one of the st books on marriage she'd ever d. I was impressed—for she agreed h me.

This paperback condensation of **Clark Ellzey's** full-length book, *w to Keep Romance in Your Mar- e,* deals soundly and clearly with mantic love" vs. Christian love, sex, enthood, in-laws, faithfulness, and ney—and other vital and sometimes

Five Men Look at Business Problems



Emerson W. Smith, new associate secretary, Methodist Board of Social and Economic Relations.

What should Christians think and do in this industrial age? That question is to be aired at a conference sponsored by seven Methodist agencies October 30 until November 2, at Cincinnati. Mr. Smith suggests these stimulating books for all interested in the issue.

The Affluent Society ***by John Kenneth Galbraith*** (Houghton Mifflin, $5) . . . maintains the basis of modern economic thought was laid in an era of scarcity and is anachronistic and inadequate in the affluent society of today. Harvard professor Galbraith has taught at Princeton, was in charge of price control for the OPA, and has been a *Fortune* editor.

The Organization Man ***by William H. Whyte Jr.*** (Simon & Schuster, $5, Doubleday Anchor, $1.45) . . . is the first complete study of the way of life many Americans are leading as part of the big organization, be it corporation, government, educational institution, charitable organization, or labor union. Whyte is assistant managing editor of *Fortune.*

The Hidden Persuaders ***by Vance Packard*** (David McKay, $4, Pocket Books, 35¢) . . . is a lively, often humorous account of motivation research and how the "hidden persuaders" in the advertising and public relations world are using its interpretation of why we do what we do to lead us into buying, giving, or voting at their suggestion. Former newspaper man and magazine writer Packard now lectures on magazine writing at New York University.

An International Economy ***by Gunnar Myrdal*** (Harper, $6.50) . . . examines the problems of achieving economic integration on a world scale. Formerly Minister of Commerce in the Swedish cabinet, the author is now executive secretary of the United Nations Economic Commission for Europe and is considered one of the world's leading economic theorists.

The American Earthquake ***by Edmund Wilson*** (Doubleday, $6) . . . paints the 1920s and 1930s through political pieces, incidental sketches, reviews, and comments written during that era by the man who has been called America's foremost critic. Many of these have appeared in the *New Yorker* or in two previous books by Wilson—*The American Jitters* and *Travels in Two Democracies.*

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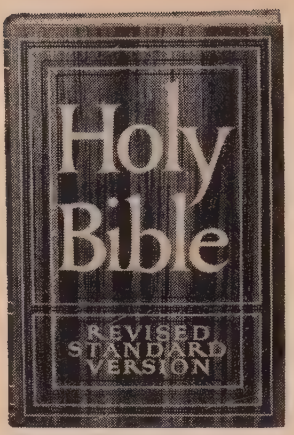

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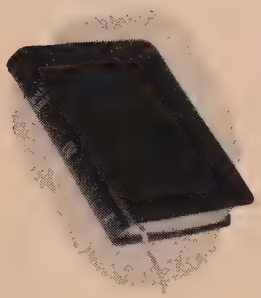

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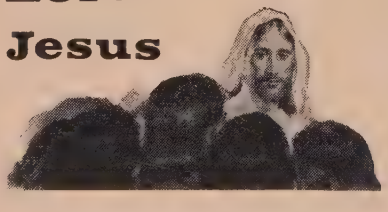

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puzzling phases of daily married life.

Dr. Ellzey, marriage counselor, family-life educator, and chairman of the Committee on Education for Marriage of the National Council of Churches, designed it as a special guide for older teens, young adults—and also for married couples of any age who want to make their marriage more meaningful.

By the fire these evenings I've been browsing through Volume II of the newly reprinted *Works of John Wesley* (Zondervan, $3.95). This journal, dated from December 2, 1745 to May 5, 1760, is the second in a 14-volume series originally published in England by the Wesleyan Conference in London.

If Wesley had not been so busy saving souls, I believe he could have made a distinguished mark as a novelist. People, places, events—even the weather—come alive in his journal. With his keen-eyed views on current events, and sometimes pungent reviews of the books he found time to read while traveling on horseback from town to town throughout England and Ireland, this adds up to a fascinating and revealing picture of the life of his times.

If you aren't yet a Wesley fan, I suggest you look up William F. McDermott's article, *Circuit Rider of the Centuries* [May, 1957, page 12]. It's a fascinating introduction to Methodism's founder.

Arthur Ford, an ordained minister, claims to be psychic. A lot of people, including some levelheaded investigators, are convinced he really does possess extrasensory perception and the ability to communicate with the spirit world.

Mr. Ford's amazing story—written in collaboration with **Margueritte Harmon Bro**—unfolds in *Nothing So Strange* (Harper, $3.75). Many people, he believes, are psychic to a certain extent—and this mysterious power can be developed to a higher level through faith, prayer, and constant application. Recently he helped organize the Spiritual Frontiers Fellowship, composed of a group of ministers and laymen from several denominations, including Methodists. Its purpose: to interest the orthodox churches in psychic and mystical phenomena. See what you think!

Scattered along the Atlantic coast of Europe, in lands around the Mediterranean, in the Canary Islands, and in the African desert are prehistoric rock carvings and paintings in which the human figure, particularly the face, appears either in complete and recognizable form or in varying degrees of disintegration.

O. G. S. Crawford's book, *The Eye Goddess* (Macmillan, $10) at-

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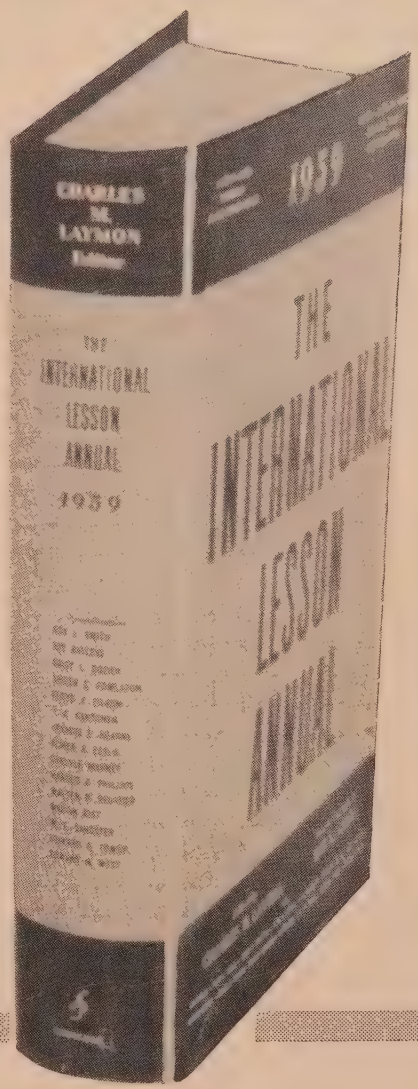

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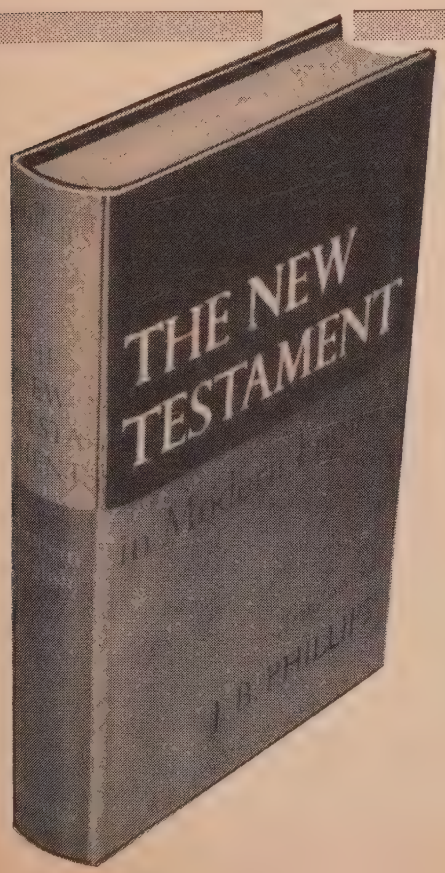

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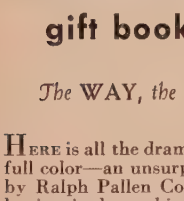

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tempts to relate these figures to Ishtar, the ancient Syrian goddess associated with fertility whose cult image had staring eyes and eyebrows meeting at the top of the nose.

Dr. Crawford, editor of *Antiquity* magazine, writes for the serious student of archaeology, not the dabbler, as he speculates on the possible spread of the eye-goddess cult to Troy and Greece, thence to southern Italy, Sicily, and Spain—then possibly on to North Africa and the Canary Islands in one direction and to Brittany, Britain, Ireland, and northwestern Europe in another.

Much has been published recently about the problems of Negroes and Jews in America. Regretfully, however, the Puerto Rican has been almost totally neglected. So it is heartening to find that someone has probed and now reports what life among the Puerto Ricans is like—even though the data collected concerns Puerto Ricans in New York. **Christopher Rand,** a former San Francisco newspaper reporter, has done just this in *The Puerto Ricans* (Oxford, $3.75). He takes the reader into that special world in New York where Puerto Ricans live apart from their neighbors and are little understood. For the first time an outsider has entered this area specifically to learn about these people and explain them to other Americans.

Mr. Rand explored the Puerto Rican districts one by one to describe the inhabitants, the streets and houses they live in, their food and clothing, and the kind of jobs they hold. His impressions first appeared in *The New Yorker,* but now the four original articles have been incorporated, with new material, in the present book.

Before landing in America three years ago, Britisher **Hugh Willoughby** recalls, "I put all my opinions, second-hand information, and prejudices in a bag . . . and dropped the lot overboard." But during the next year, while he studied at a large Midwestern university, that intentional void quickly overflowed with impressions of a nation he was warned probably would be crude and raw, and a university atmosphere one British friend thought would be "a pretty poor and disheartening show after Oxford."

Such admonitions, however, were largely unjustified, as Willoughby recounts in *Amid the Alien Corn* (Bobbs-Merrill, $3). It's a witty, entertaining, often penetrating glimpse of our country as seen by an intrepid Englishman who, when writing these impressions in letters, had no idea they eventually would be published. Happily for us, a complete set of the letters came to Joseph L. Martin, an American who edited out personal references and dropped the letter form without damaging the author's light, personal touch.

Perhaps that's why reading this little volume is such fun. It's much like overhearing guests discuss a party you're giving—when they don't know you're listening!

The way really to see England, I've decided, is to buy a small car over there, then when touring is done, resell it to the dealer by prearrangement—as did **Mr. and Mrs. Willard Price.** Their Austin A30 cost $1,680 and after four months brought $1,307.93—making the "rental" but $3.10 per day.

In *Roaming Britain* (John Day, $5.75), Price chats of sights they saw along highways, with nary a billboard from Lands End at the southwest tip to Scotland's northern knob. All travel writers try to take you with them, but few achieve the illusion so intimately. I especially enjoyed the Price saga of exploration by barefoot and by boat from the source of the Thames to its outlet teeming with shipping. There's no purple prose here: just incident on incident, seasoned with observations of a veteran traveler, explorer, and author.

After I'd read *Roaming Britain,* enchanted by every page, I looked up the author in *Who's Who in America.* My hunch was right. He's the same Willard Price who, a few decades back, was editor of our Methodist Board of Missions magazine, *World Outlook.*

Alcoholism is a tragedy, a national problem, a menace stalking millions of homes. Now comes a book which, with frightening clarity, poses the problem faced by one victim—and, with compassion and hope, tells how he fought his way back to a useful place in society.

The book is **Beth Day's** *No Hiding Place* (Holt, $3.95). Its subject is Vincent Tracy, a man who drank his way down from plush New York night spots to the depths of the Bowery gutters. In the process, he turned his back on his job, his loved ones, his God.

But then something happened; Tracy came back. He not only found himself, but a way to help others as beaten as he had once been. Today he is devoting his life to directing a home for problem drinkers—with encouraging results. There may be parts of this book you will not agree with; parts, perhaps, too stark for your taste. But it will be hard to find a more engrossing word picture of a beaten man's fight to find himself.

Thanks to TV quiz shows, the encyclopedia is being used these days almost as much as the telephone directory. Since a sip of knowledge can lead to an overwhelming thirst, there's no predicting the extent to which this eventually may influence our culture.

One thing I do know is that if a

ld gets the habit of "looking it up the encyclopedia" just as soon as he rns to read, he'll be a better in- med person for the rest of his life. make this easy for youngsters, eral admirable junior encyclopedias y are available. One is *Compton's tured Encyclopedia* (Compton, 15 l. Four bindings: $124.50, $139.50, 9.50, $179.50). It contains 14,000 strations—1,200 of them in full or. Four thousand articles are de- ned to answer questions quickly, n to lure the reader into learning re about the subject.

And don't be misled by the term nior encyclopedia." With a refer- e book of this type on your book- lf, you'll find yourself referring to it ng with the children!

There are many diseases you'll never ounter; they've virtually disappeared h the advent of modern medicine. least, that's what professors told Tom oley in medical school. But when young ex-navy doctor set up an out- t hospital in northern Laos, right on doorstep of Red China, he encoun- d them all—yaws, dysenteries, even rosy ("a disease belonging to the lical era").

The Edge of Tomorrow (Farrar, aus and Cudahy, $3.75) is **Dr. omas A. Dooley's** story of how he five other "ordinary" young Amer- ns (none of the others were doctors) out to alleviate some of the world's fering. It was their own idea; they no governmental or mission back-

Their work, they felt, was like tossing a small life jacket into a vast sea incredible human misery. But they what they could. As they dispensed ical care, these American "ambassa- " taught the Laos people rudimen-

Child's Prayer At Thanksgiving

I made a list, dear Lord,
things I'm thankful for,
hink the list would almost reach
om here to Singapore!

I will simply bow my head
d say a thank-you prayer
r all the blessings which I have
cause you love and care.

—Ruth Adams Murray

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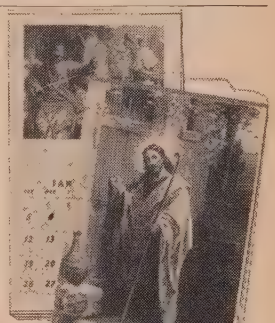

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THE WRECK OF THE GREY CAT, by Winston Graham *(Doubleday, $3.75)*

For me, this one never quite made it. I kept thinking that it was going to suddenly turn into one of those fine English suspense stories that would make up for all the long and sometimes weary preparation. When I came to the last word, I was still having the same hope but realized that it was too late.

It has to do with an English fishing village and a boy coming to live with his uncle. There is some foul play and a great deal of mysterious behavior that proclaims hidden plots. In a little different environment it could have become another David Copperfield, but the author is no Charles Dickens. It had the makings, I felt, and that is one of the reasons I end up in a rather frustrated mood. But I'm sure somebody is going to read this book and say that within it is an enjoyable story.

THE SERGEANT, by Dennis Murphy *(Viking, $3.50).*

Have you ever noticed in how many war stories a sergeant seems to be the real center? There seems to be something about this rank that produces characters.

In this book, the sergeant is a rascal. In a run-down camp in France he becomes the center of power. The officers are a little fearful and uncomfortable in his presence and the men have learned he holds their fate in his hands. He is sadistic, brutal, and about as near a complete rat as you are likely to find. And as if that were not enough, there develops in him a strain of homosexuality.

Yet, toward the end there is revealed in him an emptiness and a despair that is akin to sadness. It is amazing, but one pities this man. One does not need to become a sentimentalist to see the realism of the Christian doctrine of love and forgiveness. If we, being evil, can feel this way toward bad men, how much more God must be able to suffer for the evil in us and all men.

The man who wrote this book has created a character of considerable depth. But he also has accomplished what few novelists succeed in doing: —made us look at evil with compassion.

ANATOMY OF A MURDER, by Robert Traver *(St. Martin's, $4.50).*

I cannot think of anyone caring less about another review than the author of this best seller. It has been at the head of the list so long that it can be safely labeled a success. Reviews can neither help it nor hurt it. I comment on it here merely to express a thought or two concerning law and justice.

The story has to do with a rape and a murder. There is no mystery about who did the killing and the only problem is whether the young lieutenant will be sent to prison for killing the man who attacked his wife. It has all the ingredients to produce a tough, sexy yarn so dear to the heart of paperback addicts. The author, however, is an eminent jurist and he handles the sex angle with admirable restraint while producing a book that contains a lot more than fast action. Altogether, it is mighty easy to pick up and mighty hard to put down.

The thing that bothers me most about this book is its reflection of American court procedures. The whole affair becomes a game between two clever lawyers—and it is the kind of game where everything goes. The prosecution does not hesitate to cover up facts if they seem damaging to its case. There is nothing here of the English idea that the Crown can neither win nor lose. It is, on the contrary, a revelation of an ambitious man trying to make a record, with justice a secondary consideration.

The defense is no better. Here is a decent, honorable lawyer who cynically establishes his case on the basis of temporary insanity. If this is the law, then any man ought to be excused from any crime, if it is committed when he is emotionally upset. At the end of the whole affair, the outcome of the trial does nothing to create respect for American jurisprudence.

sanitation and when they left their ital was in the hands of a newly ned young Laos doctor and some s nurses.

r. Dooley is going back to his be- d Laos. Similar teams now are ding for other critical areas.

Mari Sandoz puts her own brand anything she writes," says one re- ver of *The Cattlemen From the Rio nde Across the Far Marias* (Hast- House, $6.50). It's true—and a pliment. She has a sure touch, as- bling and organizing details with born storyteller's artistry.

American lore lures you, this book make pallid the fiction masquerad- as TV Westerns. Perhaps you've ady read in *The Saturday Evening* the extracts telling the lurid career 'Print" Olive, the cattleman with als that revert to the Neanderthal. lere and there I picked up the trail Methodists—the Reverend Rader, example. In the so-called Johnson nty War in Wyoming, he took the of the homesteaders who had in- ed the vindictive wrath of big cattle- . But in this book, he is without a n name. Can any reader supply it— ther information about this pioneer cher?

fears of all-out atomic warfare and s destruction of nations haunt you, doubt that *Soviet Strategy in the lear Age* (Praeger, $4.50) will do h to soothe your nerves. The or, **Dr. Raymond L. Garthoff,** ng his findings partly on secret ian documents, explores the en- concept of Red aims and policies ese troubled times. What he con- s makes for sobering thought. It uch as his publishers point out: Soviet leaders have made stag- ng investments in research and uction related to strategy—and on ng-range basis." It's that "long- basis" part that's beginning to ow.

rue, there are soft spots in the et armor. But there are heavily forced sections, too, especially in areas of research and development. author doesn't treat them lightly.

—BARNABAS

ten to the poem I learned at school y. 'I think that I shall never see . . .'"

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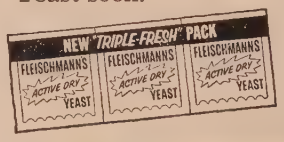

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"Sour godliness is the devil's religion"
—JOHN WESLEY

"I am building a church," said a small boy, playing with a set of blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked: "Why are we to be quiet in church?"

"Because," the boy replied, "the people are asleep."

—Mrs. Grace Ledebur, *Pleasantville, Pa.*

●

Little Ann asked to give the blessing the day the minister came to dinner. Her parents agreed and heads bowed, at which point Ann lost confidence. "I don't know what to say," she whispered to her mother.

"Oh, just say anything you've heard me say lots of times," her mother reassured, and Ann began:

"It's a mystery to me what becomes of all the pins."

—Elizabeth S. Meador, *Lakeport, Calif.*

●

A boyish-looking minister, serving his first mission in the Kentucky hills, noticed that one of his members had been absent from services for several Sundays. He decided to find out why.

The good lady shook her head and looked at him pityingly. "Son," she said, "you ain't old enough to have sinned enough to have repented enough to be able to preach about it."

—Sandra Bloomfield, *Clarinda, Iowa*

●

Two boys, one the son of a minister and the other the son of a bishop, argued constantly whose father was greater. One day the minister's son exclaimed: "Your father's no good. Mine gave me a hen that lays an egg every week."

"That's nothing," retorted the bishop's son. "My father lays a cornerstone every week."

—Mrs. John Reeder, *Lexington, Ky.*

●

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esh from Germany,
here schools are tougher
d teens more sedate,

Christine Discovers America

HE IDEA of transferring from a -student high school in Bremen, many, to 4,800-pupil Proviso Town- (Illinois) High was frightening irst to 17-year-old exchange student istine Haslob. But her fears soon ished as she began a whirlwind in America with a Methodist ily.

August, 1957, Christine boarded tch liner bound for the U.S. with other exchange students in the rican Field Service program. All to live with American families. Christine, it was the Arthur Hel- family in Maywood, Ill., west of ago. Karen Helling, a Proviso Christine's age, shared a room her.

tore school began Christine com- a round of parties, picnics, sight- g, supermarket tours, and drives. Proviso, she was warmly welcomed d just as busy. She sat in on Stu- Council meetings, served on com- ees, joined the Future Teachers of erica, went to school parties, dances, sports events, and attended MYF Metho-Teens with Karen. She also e at the Mother-Daughter Banquet before civic groups.

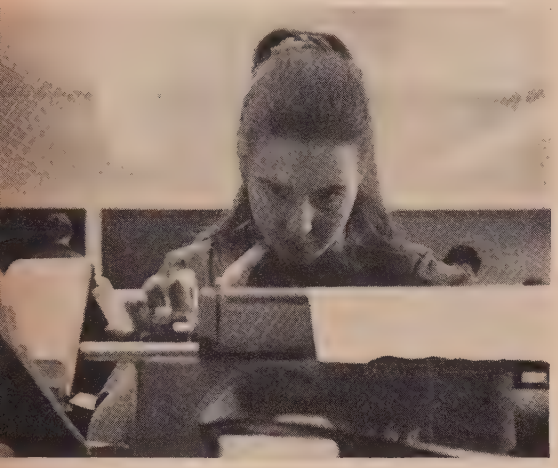
hristine found teen social life more ve and studies easier than in men. Last summer she left for home new knowledge of American s. Proviso students were sorry to her go—but knew the $650 they raised (at 25¢ a share) to finance trip had been a fine investment in ual understanding.

In Germany are mostly Germans, so Christine (left) was impressed with the many nationalities which mingle in American cities and classrooms. Here she and Karen are shopping in Chicago.

Christine Discovers America,

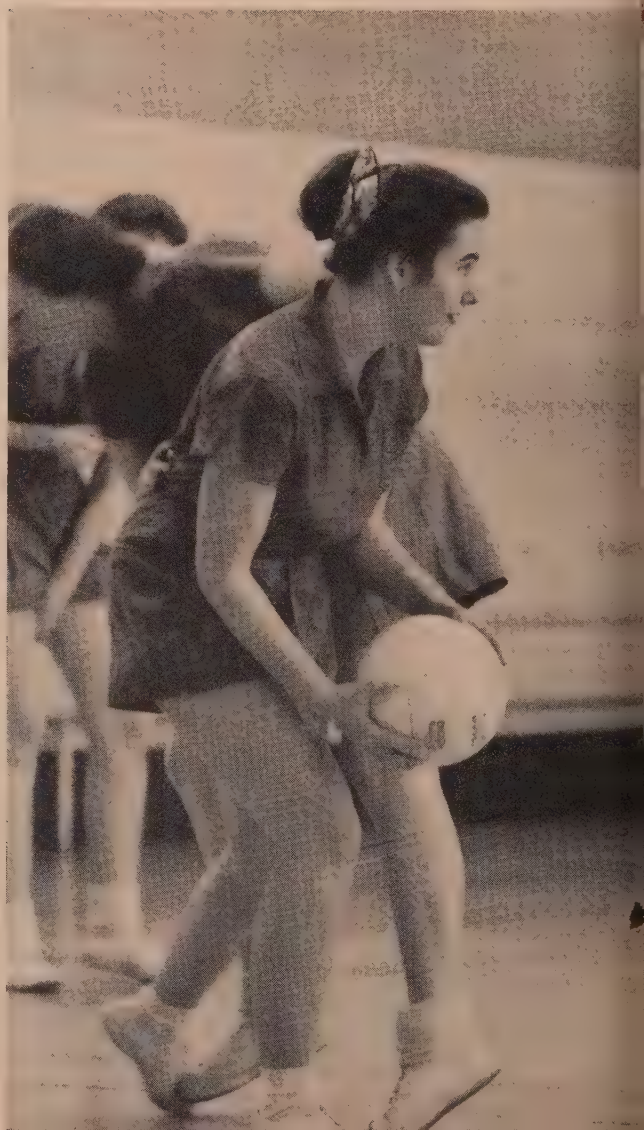
continued:

Christine tackles a problem in first-year typing class. Her English, the Hellings agree, improved considerably during the year.



Christine (center) clasps hands in the friendship circle which closes a meeting of the Metho-Teens. She attended with Karen, who introduced her to new friends.

The runner is safe as Christine fields a volleyball in the school gym. Though unfamiliar at first with American games, she soon became a loyal sports fan.



In lunchroom, Christine shows photos of her family to classmates. As a Christmas gift, Proviso girls raised money so she could telephone parents in Bremen.

Doing some research in the library, Christine unexpectedly discovers a friend, Jan Hoehne, on a similar mission. Christine hopes in the future to become an interpreter.

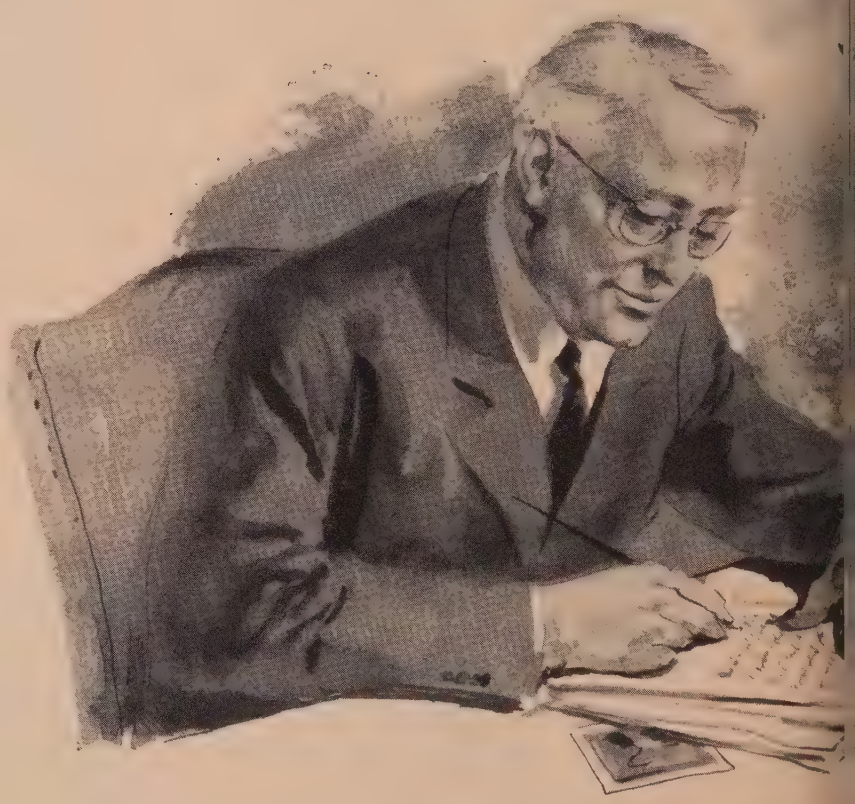
A new dress for Christine! Mrs. Helling made it, but Chris, who likes to sew, helped. Here Karen stands by to offer advice on the proper length for the hem.

In the family recreation room the Hellings gather to see slides of Chris and Karen in their formal gowns. John, 14, has the floor seat.

Nothing to do? Here's an easy answer! Write your memoirs for the new generation.

Grandpa in a Green Box

By HELEN HINCKLEY



YEARS FROM NOW, your grandchildren and their families are going to wonder just what sort of person you really were. They'll probably have heard second and third-hand stories, with the minor distortions that always seem to grow with retelling, and perhaps they'll have seen a few fading snapshots. But will they know the real *you*? Will they understand the times in which you lived, the influences that helped shape your life? Will they have the chance to know you as the person you are, not just as a name?

Now is the time to ask yourself these questions, and to do something if your answers are negative. You can give yourself to your descendants—by writing an autobiography. It will take some planning and work, of course, but once you've started you'll agree that such a project is not only worthwhile, but a lot of fun, too.

If it hadn't been for my Aunt Sarah, this idea probably never would have occurred to me. We always have been very close. Since childhood I've been "her girl"; her only child was a boy. Even today I frequently take my family to visit her. Each time she has something for us: a set of pot holders, doll clothes for the girls, one day even an exquisite quilt with a state flower embroidered on each block. But recently her eyes have begun to fail, and she no longer can do the beautiful handwork which has given her such great pleasure.

It was the day she told me about her failing eyes that she gave me the old green suit box.

"Don't open it until you get home," she instructed. "I'm not sure you'll like it."

At home, I eagerly opened the box. Inside I found several neatly tied bundles. One contained old photographs showing many relatives all the way back to my grandfather's time. Aunt Sarah had identified many of them: "Ed's baby who died"; "Millie at nine"; "a sweetheart of Sam's." Another bundle was a collection of deeds to Grandpa's far-flung property holdings, which together traced his movements from Canada to Missouri and the Far West. Still another was an accumulation of papers Grandpa had gathered in connection with his work for the church.

Then I came to a bundle of Grandpa's correspondence, and in a worn black notebook a scrap of diary he had kept while guarding Union telegraph wires during the Civil War. Although the ancient photographs had hinted at Grandpa's personality, the scrap of diary and the letters really introduced me to Grandpa as a man.

One letter was a copy of one he had written to a Mr. Mather in England. Mather's son Tom, I learned, had come to America looking for adventure, and had been employed by Grandpa as a telegraph agent in the Indian fort and travelers' way station Grandpa once supervised. But Tom had died, and Mather wrote what must have been a scorching letter to Grandpa.

Young Tom, I gathered from Grandpa's writings, was a charming, intelligent lad—but he couldn't leave drink alone. In the letter to Mather, Grandpa told how he had tried to keep the two separated. Tom loved Grandpa's oldest daughter, Eliza, who had promised to marry him on a certain date if he had given up drink, ". . . a date that was reluctantly moved into the future each time Tom left the fort," Grandpa wrote. Once, Grandpa sat with Tom day and night and saw him through delirium tremens, ". . . something I would not have done for hire." Grandpa was traveling when Tom died, and when he returned Tom had been buried by friends in a common plot. Grandpa had the body moved to his own family lot ". . . because of the love we bore him."

As I read Grandpa's simply, almost stuffily written letter to the elder Mather, I began to sense his wise, tolerant spirit. For the first time I really

Your wedding day, military service, and cranking up your first car—details of such events will thrill a grandchild.

erstood and appreciated my heritage. haps you see now how valuable and knowledge of one's predeces- can be. When systematically ered, such things as newspaper ings, business papers, pictures; rds of civil, church, or military ors; and letters can tell much about rson's life. But only by writing an biography can you tie up the loose and stress the things you feel are important. Besides, you're the logical biographer of your own —after all, you know more about self than anyone.

When I made this suggestion to a hbor of mine, she looked at me in- ulously and protested that she'd written more than a letter in life. But what I told her goes for one else: This sort of autobiography for general publication; you can one, and your family will love Then someday your son will be able to say to his grandson: "Your great-grandfather was a wonderful man. Would you like to read his story?" And the boy, who never really has known you, will read the story and find you there, just as close as if you had him on your knee.

You're probably wondering where and how to begin. I'd suggest that first you read several autobiographies and biographies. My favorite is Luke's story of Jesus—and it's as close to you as your Bible.

Luke was writing for the Greeks—in fact, for Theophilus, a learned Greek pagan interested in Christianity. But Luke didn't simply sit down and turn out his work. For years he had been studying available manuscripts which told of Jesus Christ. When he finally began to write, he had a great deal of material.

Even so, Luke didn't use all the material he had collected; not all of it would have interested Theophilus. He wanted to show the essence of Jesus—the vibrancy of his personality, his spiritual powers, his love and compassion for the lowly. With this yardstick he measured all material he had collected. Did each incident tend to show Jesus as this sort of person? If one didn't, Luke discarded it.

In much the same way, you should decide upon the controlling purpose of your life. What kind of person have you tried to be? With honest introspection, you can discover the essence of your own personality. Read Benjamin Franklin's autobiography and see how well he understood himself.

There's plenty you can do before you start writing that will make the task much easier. Let me suggest a step-by-step general procedure which should help you over the rough spots, yet which is flexible enough to fit into your own working habits.

First, buy paper and some of those three-for-a-dime light-weight Manila folders (envelopes, if you prefer)—one for every year of your life less three. On the first, write, "Before I Was Born"; on the second, "The First Five Years of My Life." Thereafter, label each consecutive folder with a year of your life, beginning with your sixth year. If you were born in 1910, for example, mark your third folder "1916," the fourth, "1917," and so on. Then, for safekeeping and easy access, get a filing cabinet—flameproof steel would be a good investment—to hold them.

These folders are for building a collection similar to that my Aunt Sarah gave me—business papers, newspaper clippings, pictures; civil, church, or military honors, and, of course, letters. Many of these things you'll find close at hand, scattered in drawers, trunks, and attic corners. Others you'll have to track down by correspondence. That's fun, too—watching for the mailman and seeing your collection grow. If you receive documents the owners want returned, simply have photographic copies made for yourself. But file everything you have in the appropriate year's folder.

It may take weeks or months to assemble a reasonably complete file. Then you'll want to begin the first draft of your biography. The clean paper before you probably will look forbidding. Put something on it at once—the date and place of your birth, for example, and where and when you were christened. These should stir your memory.

Perhaps as you record your own christening you'll recall the day you chose your daughter's name. Take a clean sheet of paper and describe that, too. File it in the proper year's folder.

From now on, one memory will lead to another. Follow wherever an

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Joyceann Hays (16), 4840 Delavan, Kansas City, Kan.; Alice Donahue (17), R. 1, Hopkins, Mo.; Mary Vander Yacht (16), R. 3, Box 40, Lynden, Wash.; Carol Herrmann (9), 213 N. 5th St., Onalaska, Wis.; Carole Holmes (16), 106 William St., North Liberty, Ind.; Mary Lou Thacker (17), Box 23, Cedar Bluff, Va.; Nancy Moore (15), 2402 44th St., Moline, Ill.; Larry Ficke (12), 42 Grigsby St., Sullivan, Mo.; Shirley Brown (13), RR 1, Box 60, Cyril, Okla.; Carolyn Corkran (12), Algonquin Manor, Cambridge, Md.

idea takes you and write everythin that comes into your mind, remem bering to start each new story on fres paper and to file it in the prope year's folder. If you come to the en of a strand, start back chronologicall until your memory is stimulated agai Then, when you've written simpl everything you can remember, chec through the material and see that you' omitted nothing.

If you do no more than prepare th set of folders, you'll have made a wor derful contribution to your family. Bu now that you're this far, you'll wan to finish the job. Like Luke, you wi have gathered all available materi about your subject—yourself—an you'll have an orderly reference fil With this as a guide and though stimulator, you should be able to writ your autobiography without much di ficulty. Remember that you will nee to be selective in writing this fin version, and that you must be hone with yourself as you look back on you life. Your story must be fact, not fanc Above all, have fun as you write. Re lax. Then you'll be showing the e sence of you.

Be sure to keep the material in you folders in good order. Don't throw any of it away. The final story wi serve one purpose, and those clip pings, photos, and first detailed memo ries another. They'll be especially help ful if, when your autobiography done, you write biographies of peopl you've known (especially relatives who have interested you most. It migh be your husband or wife, perhaps distant cousin.

In any event, don't fail to write b ographies of your parents. To do a goo job, you should do roughly what yo did before writing your own story Gather all available papers, clipping pictures, etc., and build a chronologica file of your memories. Then, writ your parents' stories. It should b easier than writing your own; recog nizing the essence of a personality i not hard when viewed from afa

There's plenty of work to be done but it needn't be a lonely labor. Yo might join a writers' club, or eve get some of your friends interested in the same project so you can com pare procedures and progress. A bit o competition and helpful criticism prob ably will improve your final produc —and may make writing a permamen hobby interest.

That's the idea in a nutshell. I be lieve you'll find such a project mor satisfying than you now imagine. You' be putting your spare time to goo use, and answering the challenge t create something. But, best of all, you'l be giving your descendants something they really want, something which wil be cherished for generations. And it's one gift that only you can give them

NEWS of the world parish

CHOLARS OF WORLD UNITE TO RESTUDY BIBLE

Biblical scholars around the world are tching a New Testament project now der way at Methodist-related Emory iversity near Atlanta, Ga.

Aim of the undertaking, called the ernational Greek New Testament ject, is preparation of a reference rk on textual material of the New stament. It is expected to be ready for lication by Oxford University Press 5 to 20 years.

nternational and interdenomination- the project has drawn help from Rus- Israel, Greece, and other nations in rope, Africa, and the Orient. Cath- and Protestant sources have pro- ed valuable material. Dr. Merrill M. vis, executive secretary, directs the rt.

ince the project began in 1948, more n 280 persons have been locating and rofilming thousands of priceless ptural manuscripts and fragments, uding the Dead Sea Scrolls. Some in dead or little-known languages. he films are forwarded to Emory, re scholars study the manuscripts' ing on each verse of the New Testa- . Word for word, all relevant rial is checked and a record made riations.

he aim is to determine the Testa- 's original wording and to show it has changed over the centuries. example of what is being found: 22:43-44, telling of Christ's agony e betrayal. Researchers report these two verses do not appear in Manuscript B (Fourth Century). They are found as marginal notes in Manuscript 1071, and are part of the text of another copy of the Gospel of Luke. Here, however, the verses are starred, indicating the scribe doubted their authenticity. The entire passage was accepted and included in Manuscript K, a ninth-century book.

archer examines microfilmed data.

How Can Christians Halt War?

World church leaders are thrashing out an old question: What can Christians do to prevent war?

The World Council of Churches' Central Committee debated a major report on the subject at its annual meeting in Nyborg, Denmark. The statement emphasized the necessity of a new widespread discipline of mind, spirit, and action to limit conflict because "there is no limit to the power of the explosions which are possible."

The report held that Christians can never consent to the use of nuclear weapons in all-out war but can agree to their use in limited war, justified only to prevent all-out conflict or to deter aggressors from launching even a limited war. However, some members opposed the use of nuclear weapons even in limited war.

New Program for Alcoholics

Local churches now are being urged to start alcoholics' rehabilitation programs under a new plan launched by the Methodist Board of Temperance. The program combines "the best of modern research by physicians, scientists, social agencies, and church specialists," according to Dr. Caradine R. Hooton, general secretary.

"Some pastors and churches have helped hundreds of alcoholics," Dr. Hooton explains, "but the great majority do not understand the problems that alcoholics and their families face."

Expand Home Missions

The Board of Missions, through its Section of Home Missions, is bearing down on the problem of training leaders for critical U.S. missionary posts. Such spots are in the inner city, certain rural areas, research and survey, and in work with the handicapped.

Staff members mapped plans at a

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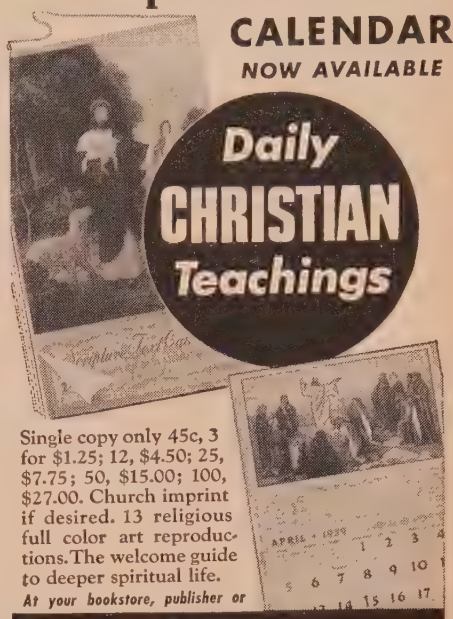

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METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters
for People Called Methodist

He that pursues two hares at once does not catch one and lets t'other go—B. Franklin

NOVEMBER hath XXX days — 11th Month

A straw vote only shows
Which way the hot air blows—O. Henry

1	Sa	Industrial Relations Conference, Cincinnati
2	S	Associate Methodist Churches convene, 1830 Methodist Protestant Church organized
3	M	Halley's comet first seen, 1681
4	Tu	*VOTE!*
5	W	National Educational Conference of Methodists, Cincinnati
6	Th	Sam'l Wesley Jr. d. 1739, aged 49
7	Fr	Mme. Curie, famed scientist, b. 1867
8	Sa	***Good counsellors lack no clients***
9	S	Brodie jumps off Brooklyn Bridge, 1888
10	M	"Dr. Livingstone, I presume?" 1871
11	Tu	Veterans Day
12	W	1st International Conference on Disarmament, 1921 in Washington
13	Th	Drake ends voyage around world, 1577
14	Fr	NBC airs 1st network program, 1926 Heard on 24 stations in 21 cities
15	Sa	Adopt Articles of Confederation, 1777
16	S	Evangelist George Whitefield b. 1714 Helped bring Methodism to America
17	M	Impressment riots in Boston, 1747
18	Tu	National Council of Churches opens Church and World Order Conference
19	W	***A good name is better than riches***
20	Th	Atahualpa, Inca of Peru, agrees to fill room with gold for Pizarro, 1532
21	Fr	Bullitt made first U.S. ambassador to USSR, 1933
22	Sa	Gen. de Gaulle b. 1890
23	S	Learn by heart Eph. 6:1-4
24	M	Zachary Taylor, 12th President, b. 1784
25	Tu	Capt. Myles Standish and Stephen Hopkins explore Cape Cod Harbor for Pilgrims
26	W	1st national Thanksgiving Day, 1789
27	Th	***—and thanks unto the Harvest's Lord who sends our daily bread***
28	Fr	Cardinal Wolsey d. 1530, aged 59
29	Sa	Louisa May Alcott b. 1832
30	S	Advent Sunday

■ U.S., Britain, France, Italy, Japan agree to curtail naval construction; nine powers outlaw poison gas and restrict submarine attacks on merchant vessels.

Finest time
of all the year
But better have
your flannels near.

■ In 1621 Gov. Bradford of Plymouth Colony set apart a day after the first harvest, with friendly Indians sharing in the festivities. Massachusetts Bay Colony had Thanksgiving for the first time in 1630. During the Revolution the Continental Congress set one or more days for Thanksgiving each year. President Washington proclaimed a national day of thanks in 1789, the same year the Protestant Episcopal Church announced the first Thursday in November as the regular day "unless another be appointed by the civil authorities."

GOOD ADVICE

If you your lips
Would keep from slips
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where.

If you your ears
Would keep from jeers,
These things keep meekly hid:
Myself and I
And mine and my,
And how 'I' do or did.

two-day conference in Philadelphia, l
by Dr. Allen B. Rice, executive sec
tary. The new work will be financ
through increased World Service givi
of Methodists.

One new aspect: the first profess
ship of city and church planning
Wesley Seminary, Washington, D
The first school for teachers of to
and country church work in Method
colleges was held in July at Boston.

Seminars also are planned to tr
leaders for the multi-racial church;
work with the U.S. government in
pilot rural development, and to und
take church survey and resea
projects.

Recalls First Wedding

The Rev. Harry J. Schuchart, retir
Johnson City, Pa., minister with
years of ministry behind him, recen
took part in an unusual event—a
union of the bridal party from his fi
wedding. The wedding was also
first such ceremony in the church
then served. In it William Schankwei
wed Carrie Strausser September
1901, attended by John Kintzell a
Carrie's sister Pearl, who were marri
later.

On the Kintzells' annual visit to
Schankweiler home in Florida, t
anniversary of this durable marriage
celebrated. The couples and Mr. Sch
chart, now of Penney Farms, Fl
reminisce about these "firsts" and c
gratulate each other on excellent heal

$24,000 in Scholarships

Cokesbury Graduate Awards tot
ing $24,000 are helping 18 gradu
students prepare to be college teach
this year. The Methodist Board
Education grants the scholarships
nually with funds from Method
Student Day offerings.

Recipients, chosen for acaden
standing, leadership, promise of u
fulness, churchmanship, character, p
sonality, and need, are studying in
variety of fields at eight Methodist-
lated universities.

14,000 at CE Session

More than 14,000 delegates attend
the 1958 World's Christian Endeav
convention in Frankfurt, Germa
when hundreds of decisions we
reached for Christ.

Twenty-four countries were rep
sented, with the largest delegati
from Great Britain, Dr. Daniel Polin
president of the World's CE Unio
reported. In spite of developments
the Middle East, there were a num
from Syria, Lebanon, and Egypt.

Urge Firm Civil Rights Stand

The National Conference of Met
odist Youth has appealed to Preside
Eisenhower to make stronger use

Welthy Fisher, founder of Literacy ge near Lucknow, India, displays puppets she uses to help Asians to read and write. She made a re- tour of the U.S. mainland, Canada, Hawaii. Mrs. Fisher is the widow e late Bishop Frederick B. Fisher.

prestige and moral force of his to help ease racial tensions.
e 225 youths and leaders, in annual on at Greencastle, Ind., praised the dent for "the constructive steps he taken" but added, "We sense a of willingness on the part of the dent to lend the moral force of ffice in the fight for civil rights." another development, 54 clergy- of Falls Church, Va., and sur- ling communities issued a public ent opposing use of church rty as private, segregated schools.

etes Challenged

letes must transfer the discipline acrifice they learn on the field to laily lives, Coach Frank Broyles University of Arkansas has told ellowship of Christian Athletes' meeting in Estes Park, Colo.
hat you have is God's gift to you hat you are is your gift to God," ld college and high-school sports- and their coaches.
the conference theme, *Jesus Christ Master Coach,* Donn Moomaw, eley, Calif., pastor and former A grid star, urged dedication to st for new power in better living he "only thing that will challenge our talents and bring out the best ou."

n College Students'

llege students overseas present rich rtunity for Christian missions, in pinion of the Rev. Claude Single- director of college-student work for Board of Missions.
here are many more of them now," old national, regional, and state leaders at the National Conference of Methodist Youth at DePauw University. "There is increased interest in religion and, as in the past, they are potential leaders of their people."

Hospitals, Homes Booming

Methodist hospitals and homes now represent more than $377 million in assets and serve nearly 1.5 million persons each year, reports on new construction show.

Building plans include 73 projects valued at $61.3 million and represent an increase in capacity from 31,073 to 44,988 persons.

Among new installations are a $500,000 home for the aged in Louisville, a new Bethel Methodist Home in Ossining, N.Y., an addition for 200 persons at Rocky Mountain Methodist Homes in Boulder, Colo., a new Crowell Memorial Home at Blair, Neb., and a new 246-bed wing at Methodist Hospital in Memphis.

Apartments for 34 persons are going up at the Methodist Home in Elyria, Ohio, [see *Apostle of Good Cheer,* March, page 25] at an estimated cost of $340,000.

Ponder Teen Unrest

Teen-agers' present values, as opposed to their elders', are causing serious concern to social-work leaders. A group which has met to prepare for a 1960 White House Conference on Children and Youth warns that this sharp divergence may result in a breakdown of communication between children and parents.

The leaders, meeting under auspices of the U.S. Department of Health, Education, and Welfare, has urged that the Conference consider what can be done "to prevent a rivalry between these two bursting population groups."

Parents and welfare organizations are finding it difficult to keep pace with needs and interests of today's children, they add.

School Problems

As the school year gets under way, relations of parochial schools and local governments are changing in several localities. Also involved: a university chapel.

- Pupils of a new Roman Catholic school in Brookfield, Conn., now have bus transportation as the result of a referendum.
- Charges that the Pierz-Buckman, Minn., school board pays too much to rent Catholic school facilities were dismissed by the state Board of Education when petitioners failed to appear for a hearing.
- Use of a new chapel at the University of Missouri may be limited by a ruling that no "religious services" may be held on school property.

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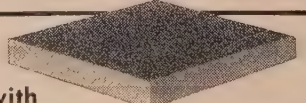

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NEWS DIGEST

OVER THE TOP. Alumni fund of DePauw University has soared over $100,000 for the first time, reports Secretary Robert Crouch. The increase is nearly $23,000 over the previous high. Money will be used for salaries.

MORE AUSTRIAN LUTHERANS. Dire shortages in staff and facilities are reported by the Austrian Lutheran Church, faced with a membership that has doubled in 10 years. Influx of refugees by the thousands from Communist tyranny, it was stated, creates acute need for aid from U.S. and other Lutheran churches.

CATHOLICS HELP. Petitions to help save a 40-acre Methodist campground near Gulfport, Miss., from condemnation have been filed by Roman Catholic and Episcopal dioceses. Biloxi seeks the land, owned by the Conferences of Alabama, Mississippi, and Louisiana, to add to eight acres bought from them in 1952 for a junior high school.

MISSION TO CALIFORNIA. Los Angeles and Hollywood will be the scene of a Methodist evangelistic mission conducted by the Council of Evangelism in October, 1959. It will be held in connection with a meeting of the Council, an auxiliary to the General Board of Evangelism.

OBSCENITY ARRESTS. Arrests for mailing obscenity rose from 247 to 358 in the last fiscal year, Chief Postal Inspector David H. Stephens has announced. He also reported 351 mail-fraud arrests, many involving fake religious or charitable solicitations.

In Africa: New Gains

"Fast and revolutionary" changes in Africa were found by Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service [See *Women With the World on Their Minds,* April, page 10], after nearly three months visiting Methodist missions there.

The Christian Church, she said, faces a great challenge in helping channel these changes into constructive avenues.

African Christians, she added, are hard pressed for workers to carry on large-scale evangelism.

She noted also that women are advancing, especially in Liberia and Ghana, where they hold positions in government, and in the Congo, where two have enrolled in theological school.

Bishop Hits Mid-East Stand

Justifying U.S. Middle East intervention on "firm moral grounds" was hit in a letter signed by Bishop A. Raymond Grant of Oregon, five Portland clergymen, and a rabbi, and read du ing Senate debate.

It said, "It is easy for nations to co fuse their own self-interest with th cause of world peace, or even with th will of God. The moral that concer us in this instance is spelled 'more oil.'

The churchmen deplored what th called a facile readiness to rationali questionable diplomacy and the "car less use of the honorable term 'moralit to serve as an expedient of the m ment."

Marriage: Episcopal View

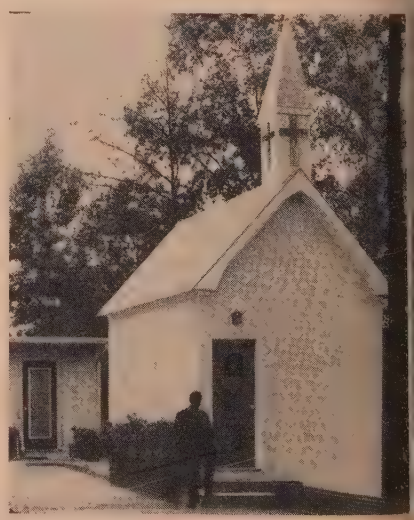
The Protestant Episcopal Church h taken a fresh look at the purposes marriage. An official statement, writte by Bishop Stephen F. Bayne, Jr., lis three majoi aims of marriage and, the bishop's view, "breaks some ne ground" in examining the probler The aims: mutual fellowship, encou agement, and understanding; procre tion of children and their physical ar spiritual nurture, and the safeguardir and benefiting of society.

The bishop pointed out that havir children now is not held to be nece sarily the primary end of marriage. Th view, he explained, has an importa bearing on the moral theology of co traception and family planning.

Pick World Assembly Theme

Jesus Christ—the Light of t World will be the theme for t World Council of Churches' third a sembly, Christmas, 1961, on Ceylon.

The theme will emphasize hope this, the first assembly since the destru tion of civilization has become an ir mediate possibility. It will witness al to the lordship of Christ in Asia, bes by social change and resurgent Orient religions.



This tiny chapel, nestled behind a m near Buford, Ga., was dedicated by D Charles Allen, Atlanta Methodist mini ter. Built for tourists who want a plac to pray after a day on the highway, th structure is believed to be the first mote chapel constructed in the United State

oting: Churchgoers' Duty

The nonvoting churchgoer is shirk- g his Christian responsibility; so says e National Conference on Christianity d Law.

The group of lawyers, theologians, d public officials attending the Na- nal Council of Churches-sponsored eeting in Chicago decided Christians ho fail to vote because of indifference, norance, or a conviction that "politics dirty" are failing in their responsi- lity to society.

The Rev. Markus Barth of the Uni- rsity of Chicago Federated Theologi- l Faculty cited as an example of litical innocence the support given itler by church leaders who felt he ould keep freedom in the pulpit.

chools: Liquor Targets?

The liquor industry now is trying to e school systems to promote sales, cording to charges by Mrs. Glenn G. ays, WCTU president.

One agency, she says, has an "educa- n director" to get its materials into e schools.

At a recent WCTU national conven- n, Veterans Administration statistics re quoted to show an annual total 19,208 alcoholics in VA hospitals, increase of more than 2,600 a year. he WCTU blames "wide-open drink- g" in the armed services.

udy Cousin Parentage

Science and religion are co-operating projects to determine the effects of sin parentage on children.

The Atomic Energy Commission, king with the Roman Catholic chdiocese of Chicago, has determined r first-cousin marriages do not lead significant increase in stillbirths or formed children. They do, however, duce children more prone to serious ess and premature death.

Another study is being made by tal-health research teams among 00 members of the Hutterite Church South Dakota, nearly all of whom at least fourth cousins. Scientists w attribute an extraordinary mental- lth record among these people to ng ancestral genes that have become nsified.

n a project among Old Order Amish nnonites, also an inbred group, re- chers are reporting a sharp increase defective vision.

ds Claim Youth Gains

East German Reds now claim 68 cent of eighth-grade pupils in Soviet ne schools already are enrolled for ing youth-dedication ceremonies—as inst only 45 per cent last year. And hard Allendorf, an official of the th Dedication Movement, predicts per cent by year's end.

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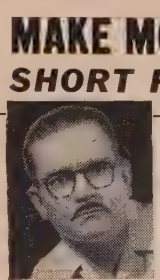

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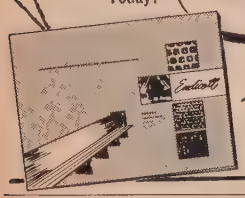

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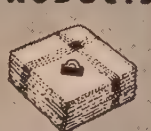

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View Congress' Record

Churches, appraising the 85th Congress' record, are finding both satisfaction and disappointment.

Their efforts in promoting foreign aid were rewarded by Congressional approval of most of the funds requested by President Eisenhower, and their support of a four-year extension of the reciprocal-trade program also was successful. Church efforts figured, too, in stronger obscenity laws.

Disappointing to many churches was the burial in the Senate Interstate Commerce Committee of proposed measures to prohibit interstate advertising of alcoholic beverages. The Committee also killed a bill that would have prohibited liquor service on commercial airliners. [See *Drinking on Airlines?* in next month's TOGETHER.]

Church Aids Students

The Methodist Church has brought 35 graduate students from 18 countries to study at U.S. universities of their choice.

These honor students, designated as Methodist Crusade Scholars, have full-tuition scholarships with room, board, and transportation from their homes.

New Music Magazine

A new church-music magazine will be published by the Methodist Publishing House sometime after October, 1959. The editor, the Rev. V. Earle Copes, has left his post as music professor at Cornell College to begin work under the Board of Education.

The magazine is part of current

Hoisting a 50-foot rope of clippings on auto accidents, the Rev. A. H. Sonius of the First Methodist Church, Springfield, Ill., emphasizes a traffic-safety sermon.

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CLASSIFIED ADVERTISEMENTS are accepted for miscellaneous items of general interest to **TOGETHER** readers such as: Sale of personal property; Requests for items wanted; Service offers of interest to individuals of local churches; Help wanted; Positions wanted; Hobby materials or exchanges; Houses or camps for rent; Tours. No Agents wanted or Opportunity for profit advertising. Rates: Minimum charge—$10.50 (14 words). 75c each additional word. **CLOSING DATE FIVE WEEKS IN ADVANCE OF PUBLICATION (15th).** For use of "Box No. . . . TOGETHER": add $1.00. Address **TOGETHER—Classified Dept., 740 N. Rush Street, Chicago 11.**

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church efforts to strengthen Methodism's music program. It will be for choir members and directors, organists, song leaders, and others with music responsibilities.

Church Broadcasts a Waste?

Churches are wasting energy and money on radio and TV broadcasts because stations assign them to "unsalable and unwanted" time, the United Church of Christ communications director has charged.

The Rev. Everett C. Parker said religious programs are aired when people are asleep, eating, or away from home.

Liquor Ads Under Fire

The Board of Temperance wants *The Saturday Evening Post* to reconsider its decision to accept liquor advertising. The magazine announced recently it was ending a 61-year ban on alcohol ads.

Ask China Policy Review

President Eisenhower has been asked by three officials of the Methodist Board of World Peace to review the nation's China policy.

The Rev. Daniel E. Taylor, general secretary; the Rev. Carl D. Soule, field secretary, and Herman Will, Jr., administrative secretary, also urged that U.S. delegates to the Warsaw talks "adopt a conciliatory and flexible attitude."

The three men emphasized they spoke as individuals and not as official representatives of the church.

Plan Big Statue of Christ

Construction of a 350-foot statue of Christ atop 9,700-foot Sandia Peak, east of Albuquerque, N.M., is being planned.

A nonprofit organization, "Christ of the Southwest Foundation," has started a drive to raise $50,000 for preconstruction costs. Plans also call for a 15,000-seat amphitheater, a chapel, an observation deck, and picnic-recreation grounds.

PHOTO CREDITS

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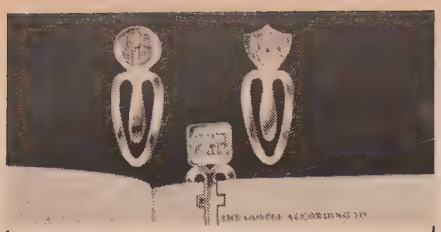

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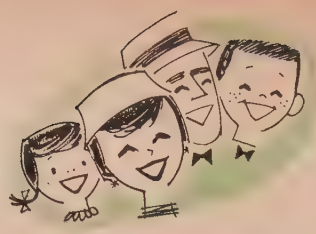

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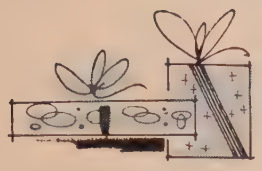

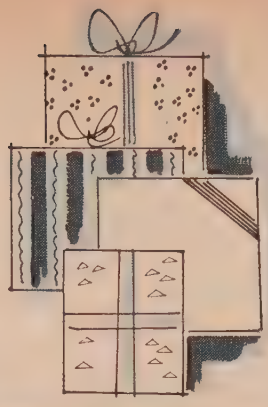

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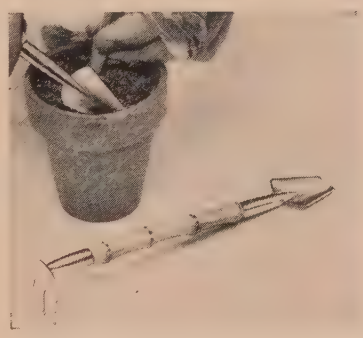

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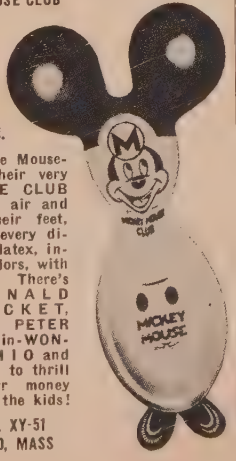

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6. Battles of Bull Run-Manassas, June 21, 1861 and the 2nd Battle, August 27-September 1, 1862.
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Thousands have been sold all over the United States, many just to individuals interested in the Civil War, many to collectors, but also thousands to schools, colleges and libraries for use in teaching, for reference work and for prizes (well worth framing).

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Grosset & Dunlap, one of the finest publishing firms in the world, commissioned and supervised the research on this map—research done by three leading scholars, and this beautiful map has been on sale in the country's bookstores for $2.95.

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But now, House of Maps, by special agreement with Grosset & Dunlap, can offer this magnificent work to you for just $1 ppd. This is the first time this map has ever been offered at this price. Don't wait. Buy one now—for your children, for yourself, for your school or library. (Each map is shipped in a special mailing tube—prevents creasing.) Only $1 ppd. each—(5 for $4). Money back guarantee. Sorry, no c.o.d.'s. Send check, cash or money order to:

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Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 988 Spear Bldg., Colorado Springs, Colo.

A delightfully decorative time-piece to strike the hours. Lively little bird cuckoos on the hour and half hour—a little man strikes the bell with his hammer to give a sweet, clear tone. Colorfully cheerful and gay, the clock is 11½" high featuring a hand carved dwarf and fawn. Ideal with any decor. Just $14.25 ppd. shipped direct from West Germany (pay postman $2.38 duty). Order for yourself or as a gift.

JUST $14.25 ppd.
ALLOW 4-6 WKS. FOR DELIVERY

BUCKLEY'S IMPORTS
734 Seventeenth Street
Santa Monica, California

MEMO to the Family . . . Everybody!
from Sis

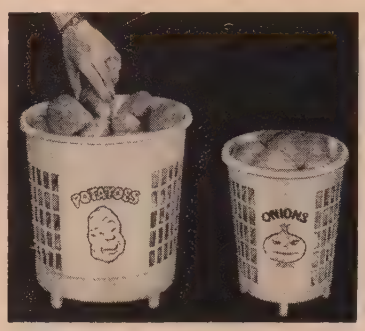
Let's look through **Shopping Together** for gifts for Christmas . . . you almost can't resist sending for *every one* of those items and it's so much easier to shop by mail.

Each of us can suggest what we'd like, too . . . the things in **Shopping Together** are different . . . or "plain practical," as Mother says. I've already written to some of the shops for their catalogs.

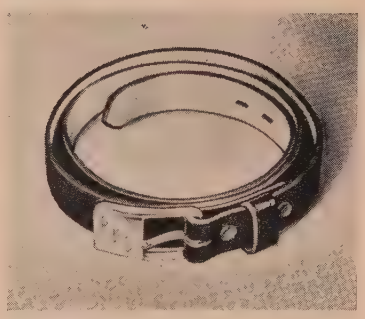
Love, *Sis*

P.S. Look back in previous issues, too, for *gifts for me . . . I marked 'em.*

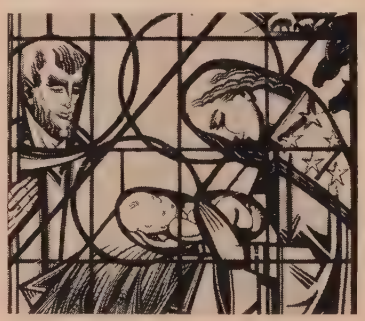
Shopping Together



Bins Beautiful—Glamour i *storage bins!* They're so neat yo could leave them in sight or give then as a gift. Practical, too. Air circulate through to help prevent sprouting Hold a peck of potatoes; five pound of onions. Flexible polyethylene won't rust; easily cleaned. Spring gree color. Order #7684-6 Potato, $1.9 #7683-6 Onion, 98¢. *Miles Kimbal 63 Bond St., Oshkosh, Wis.*



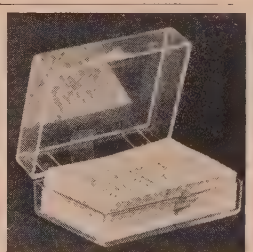
He-Man's Belt—A trim, sturd belt for rugged everyday wear. Buckl may be engraved with 2 or 3 initials It's made of top-grain cowhide. Pol ished leather has milled edges. Come in stylish one-inch width in eithe brown with gold buckle or black wit silver buckle. Waist sizes are 32 t 44. Specify color, size, initials. $1.9 *Mulberry House, Dept. No. XY-27 65 Mulberry St., Lynn, Mass.*



Christmas Window—A mean ingful way for the family to prepar for Christmas together. Make thi traditional window and 8 auxiliar designs. Color the special paper pat terns with ordinary crayons. Tape t windows for translucent stained-glas effect. Excellent project for you church-school class. Big window, 34 44; 8 small designs, 8½x11. Set $2 *Stained Glass Craft, Box 82-A Waukesha, Wis.*

Name & Address Labels

1000 For $1



The Ideal Gift

Up to four lines tastefully printed on high-quality gummed paper. Padded and packed in handy plastic Gift Box. Large size (½x1¾ in.). Hundreds of uses, on checks, letters, books, records, etc. *The Ideal Gift. Solve that small gift problem with our Special GIFT OFFER.*

ANY 8 DIFFERENT ORDERS $5

Your money will be cheerfully refunded if you are not completely satisfied.

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PUDGY PIGGY BANK

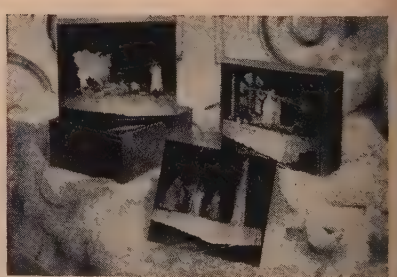
GROWS WITH SAVINGS

It's comical watching Pudgy Piggy grow as you stuff him with coins. Colorful, soft, sturdy plastic expands as coins accumulate. $1. Postpaid.

FREE 4-COLOR CHRISTMAS CATALOG

Hundreds of toys, gifts, gadgets, greeting cards, household items, jewelry, novelties, and stationery.

ADRIANE, Inc., 8-905 Finch Building St. Paul 1, Minnesota

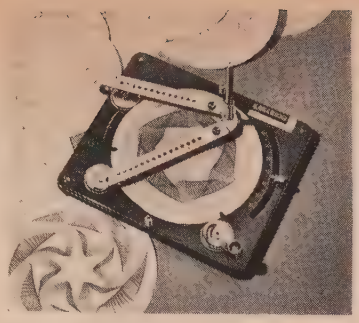


THE CHRISTMAS STORY ON PARADE

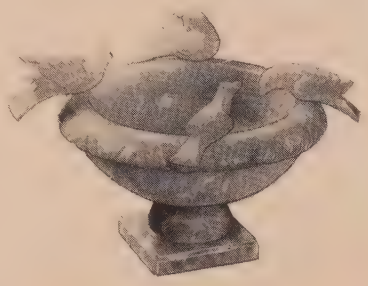
The Bethlehem Star Christmas Greeting Card Assortment is . . . "brand new" this year. Assortment contains 8 different scenes depicting events related to the birth of the SAVIOR. These scenes are not drawings but actual photos in glowing color, with people portraying the Bible characters. Folders have appropriate Christmas greetings inside, and are beautifully boxed with envelopes. 18 asst. 4x5 in. folders, attractively priced at $1.50 per box.

TRINITY HOUSE, Dept. BSC, Box 2428, Van Nuys, Calif.

w Hoot Nanny—Set the arm, the handle, and you make mil- s of designs with the *"Hoot Nan- "* (Remember the Hoot Nanny, ther and Dad?) Make doilies, or e them to cardboard circles and lac to make pads for planters or ps. Metal, with 50 disks, pencil, ructions. $3.95. 100 extra disks, red pencils, and sharpener, 75¢. *edith's, Evanston 5, Ill.*



abaster Bird Bath—For the r of beautiful things, the hard-to- -for person on your gift list, or a family-to-family gift. It may be ndy or nut dish, planter or cen- iece. It's imported from Italy, d carved of pure alabaster. Grace- sculptured flint birds perch on . 3½(high)x5, $2.50. 5x7, $6. 12, $21. *Ziff's, Dept. T, Box 3072, chandise Mart, Chicago.*



ll Name Plate—A hospitable h for your home is a *personalized e plate* in gleaming satin-finish ss. No one need doubt that this is right house, or door, or bell—it ls welcome to visitors. A friendly for neighbors, friends, newly- s, or the new home. Children like n for their bedroom doors. 2x5⅝, *Liberty House, Dept. XY-29, Summer St., Boston 10, Mass.*

stic Weather House—The ant maid pops out when the day'll air, her umbrella-bearing beau it won't. This quaint barometer- mometer is a practical addition e knickknack shelf. Children love ep watch on the weather. Hand- e in Black Forest, shipped from many. Allow 4-6 weeks' delivery. *Buckley's Imports, Dept. 53, 17th St., Santa Monica, Calif.*

the **ONE GIFT** they **DON'T** have . . .

MOPPER® *the original terry "dry-off"*

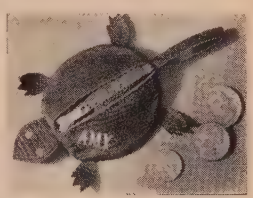
AFTER-BATH ROBE

Here's the great big, wonderful "terry bear" of a robe that towels you dry instantly, cozily after tub, shower or swim. Made of thick, thirsty snow-white Cannon terry, with yards of comfortable fullness, raglan sleeves, draft-screen collar . . . it's a whopper of a Mopper! Two big "carry-all" pockets, wrap-around belt, tassel tie, press-on initial for personalizing. Fits men, women perfectly. For 6-footers, order king-size . . . only $1.00 more. A great buy! Get several . . . for yourself, for gifts, for guests. Sorry, no C.O.D.'s.

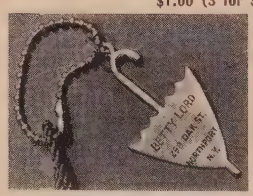
Gift-ready in clear plastic bag. Free 3" initial (specify) Add 35¢ postage ea. Mopper **$6.95** ea. (Save! 3 for $20)

WOODMERE MILLS, INC.
DEPT. 282 BENNINGTON, VERMONT

TURTLE PURSE ***PERSONALIZED***



Turtle love is a darling gift for little scholars. Genuine leather zippered purse holds bus tokens, coins for sweets, milk money. Has loop tail to hook on belt. In apple red or cowboy tan and personalized with first name. Please PRINT. Splendid stocking gift. $1.00 (3 for $2.75)

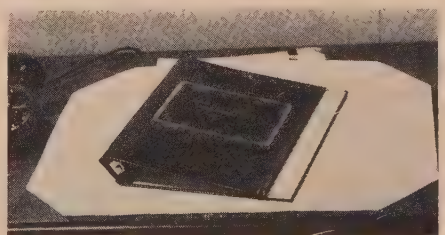


PERSONALIZED **UMBRELLA TAG**

Will bring back your stray umbrellas! Gold plated identification tag smartly engraved with name and address (Please PRINT). Attaches with golden chain. $1.50

ELRON INC.,
352 W. Ontario St., Dept. 182, Chicago 10, Ill.

S FAMILY TRIPS MORE ENJOYABLE. Keeps n 2-8 playing quietly while you drive relaxed. Get -SHELF." A full four feet of gaily colored play as peg-board, black-board and coloring space. s, chalk, crayons, coloring book and attached bag included. Washable—Non-Toxic—Safe. Solid ction, withstands long wear. Completely Self Stor- s flush with back of seat when not in use.
ostpaid Add 75c West of Miss.
o: "PLAY-SHELF," Box 665, New Providence, rsey.



COVERS IN COLORS to match the new telephone colors. Also "King-Size" (17"x22") and "Queen-Size" (11"x17") desk pads with 4 corners in same matching colors. Padded phone cover has ruled sheets for numbers frequently called. Desk pads have 50 sheets white paper . . . heavy blotter paper underneath and felt lining on back. State page size and thickness of your phone book, and color desired on cover and/or pad. Ivory, Beige, Gray, Green, White, Yellow, Red, Pink, Blue, Brown. Phone cover, $2.25; large desk pad, $2.50; small desk pad, $2.25. Name gold stamped on either article: 40c each, 2 for 75c.

ENGEL BINDERY COMPANY
322 Southwest Blvd., Kansas City 8, Missouri

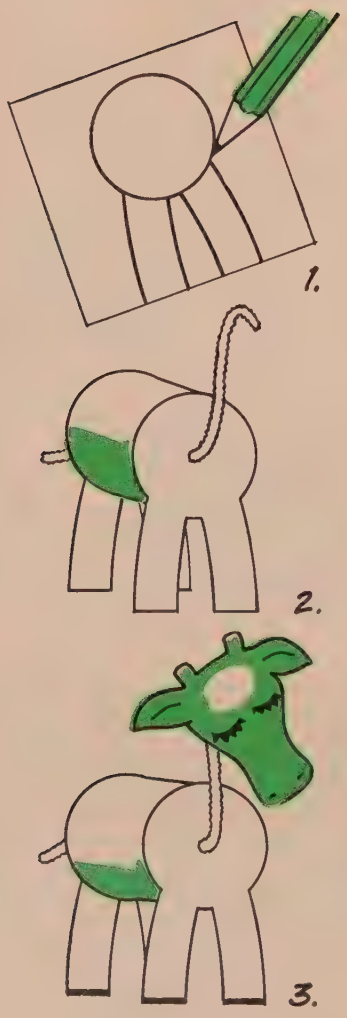
FOR DOTING MOTHERS & GRANDMOTHERS

She will wear her heart on her wrist when she encircles it with a bracelet of our Boy and Girl Silhouettes. Each charm, ¾" across, is engraved with a child's name and birthdate. Beautifully polished and of excellent weight. Bracelet measures 7¼" in length. Choose Rhodium-finished STERLING SILVER or 12K GOLD-FILLED. A superb gift value! Prices include engraving and tax. EACH BOY SILHOUETTE $1.10 ppd.; EACH GIRL SILHOUETTE $1.10 ppd.; CHAIN BRACELET $1.10 ppd. OXFORD HOUSE, DEPT. XY-5, 32 OXFORD ST., LYNN, MASS.

Christmas Is Coming!

Christmas really isn't far away—not for boys and girls who like to make holiday decorations. Right now is the time to begin—and here are ideas to get you started. So gather your art supplies, turn on your imagination, and almost before you realize it, Christmas will be here!

Build a Manger Scene



ONE THING you'll want for sure when Christmas comes is a manger scene. You can easily make one yourself, using a cardboard box as the stable. Just paint it and cut a little window out of its back wall. Then paste a piece of blue paper on the outside of the window and, with a pin, jab a few holes in the paper. Light will show through the holes, making them look like twinkling stars! Now fix up the inside of the stable any way you like—you may want to add a cardboard stall and put straw on the stable floor.

A small pillbox or paperclip box makes the right-sized manger. Make the legs out of another piece of cardboard, glue them to the box, and your manger will be ready to paint. Perhaps you or your sister has a tiny doll you could use as the baby Jesus. If not, model him from clay or draw him on paper. After the paint on the manger has dried, wrap baby Jesus in a small, white cloth and place him on a bed of straw in the manger.

Next you'll want to make the animals for the manger scen Here's where some emp spools from Mother's sewi basket will come in hand Small spools make lambs, m dium-sized spools work w for calves, and large spoo turn into donkeys. This is ho to make a spool animal—t drawings on this page will he you, too:

1) Stand the spool on piece of cardboard and tra around it. Draw two legs on this circle and cut the who piece out. Make two parts li this for each animal.

2) Glue one part onto ea end of the spool. Poke a ti hole through the cardboard each end and push a pi cleaner all the way through t spool. Bend the pipe cleaner form a neck and a tail. For t lamb's neck you will need shorten the pipe cleaner.

3) Tape a cardboard head the neck and paint the anima You can wrap felt around t stomach or use something s like yarn or cotton.

Maybe you will want keep your manger scene sim ple by just making Jesus an

uch of paint on the nose and this little cow will be ready to take her place in a Christmas stable.

You can build a manger scene like this from odds and ends found around the house. It takes time though, so get started right away!

or three animals. How-
r, if you want to make
ry and Joseph, draw them
cardboard and stand them
in small, clay bases. Or
ke them from pipe cleaners
clothespins and wrap pieces
material around them.
When you are all finished
h the manger scene, place it
a table until your Christmas
e arrives. Then put it un-
neath the tree. On Christ-
s Eve you'll be able to sing
ay in a Manger or *Silent*
ht by a manger scene you
de all by yourself!

Now turn to page 76 to
rn how you can make your
y own Christmas windows!

Here's a way to use your old, broken crayons—making Christmas windows from waxed paper. You can make the windows really glow by adding glitter, colored string, and paper letters or designs.

Make a 'Stained Glass Window'

IF YOUR mother has some waxed paper and you have some old, broken crayons, you can make a Christmas window that will really glow!

First, cut two pieces of waxed paper the same size. Put one of them, waxy-side up, on a newspaper-covered tablet. Then chip off tiny bits of red and green crayons over the paper. (You can also add glitter, string, or paper designs if you want.) Now cover up the crayon bits with the other piece of waxed paper, making sure its waxy side is facing downward.

Then ask Mom to press the papers with a slightly warm iron. The heat from the iron will cause the waxed papers to stick together and the crayons will melt and form pretty designs. When the design has cooled, tape it in a window with cellophane tape. At night the light from your home will cause the waxed paper to glow outside like a stained-glass window. You'll want to run out for a minute to see it yourself!

This is how waxed paper windows look to people outside at night—as pretty as a Christmas card! In just a few more years, Baby Sister will be old enough to make a window, too.

—Photograph by Mrs. Lester J. Byers, Knoxville, Iowa.

Thanksgiving: Grandma's Day

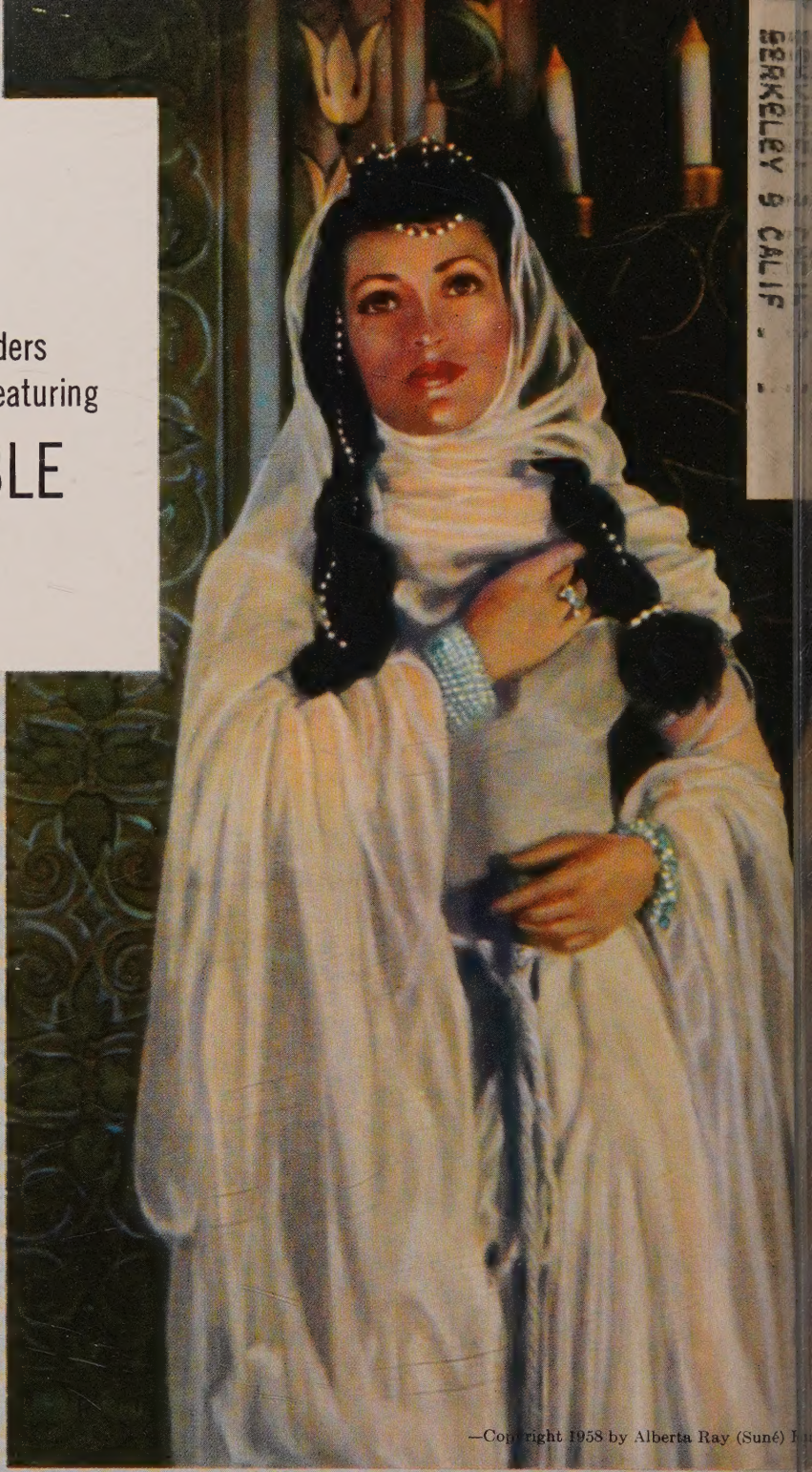
so many Thanksgivings ago, daughter's tousled came barely even with the table top. Now she's , and quite a cook herself. But this day—of all n the kitchen—is strictly Grandma's. That big, -breasted turkey, the juicy red cranberries, the aromatic dressing, and giblet gravy call for wisdom, a seasoning, a touch, a just-rightness—and a taste—that Grandma has acquired to perfection over many Thanksgivings. As this family bow their heads, they have much to be grateful for — including Grandma!

Anticipating what is certain to be an unprecedented demand,

Together is accepting orders for extra copies of the historic issue featuring

WOMEN OF THE BIBLE

...on a single copy basis!



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ESTHER—as depicted in Suné Richards' dramatic portrayal of *Women of The B*
Those of you who were thrilled by Mrs. Richards' sensitive color pictorial of *Twelve Disciples* can look forward to another exciting series.

History in the making! The forthcoming December TOGETHER, featuring Suné Richards' magnificent color pictorial, *Women of The Bible*, will surely become one of the most significant, highly prized issues ever published. The brilliant, full-color photo-paintings of such biblical favorites as Mary, Esther, Ruth, Martha and others are suitable for framing. In addition to your regular copy, you'll want several extra of this memorable issue—for yourself, for your family, for your friends. So don't wait. Our supply is limited. Send in your order—*right now.*

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Single copies of this special TOGETHER issue will be sold strictly on a first come—first served basis. So don't miss out. Mail your order to "Women of The Bible," TOGETHER Magazine.

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